



Missionary Dimension
of the Gulf Cooperation Council
«Land Of The Arabian Peninsula»



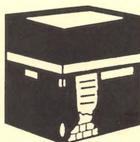
A Group of Researchers

Prepared by
Research and Studies Center
Ministry of Endowments & Islamic Affairs





Missionary Dimension
of the Gulf Cooperation Council
«Land Of The Arabian Peninsula»



A Group of Researchers

Prepared by
Research and Studies Center
Ministry of Endowments & Islamic Affairs

First Edition

Rajab 1424 A. H. – September 2003 AD

Missionary Dimension of the Gulf Cooperation Council.. *953*
Land of the Arabian Peninsula
By: A Group of Researchers – Doha
Ministry of Endowments and Islamic Affairs, 2003
352 pages: 24 cm
Deposit No. 516 / 2003
ISBN. 99921-48-70-5

Research and Studies Center
Tel.(0974)4447300 – Fax: 4447022
P. O. Box 893- Doha

Internet Site : www. islam. gov. qa
E- Mail: M_Dirasat@Islam.gov.qa

Translation done by:
Tamim Institute for Language and Translation
(A Team of Translators – Coordinated by Professor Abdul Hadi Mohamed Omer Tamim)

بسم الله الرحمن الرحيم

وإنه لذكر لك ولقومك وسوف تسألون

سورة الزخرف الآية ٤٤

“The Qura’ n is indeed A Reminder for thee And for thy People And Soon Shall ye (All) be Brought to Account”



His Highness

Sheikh Hamad Bin Khalifa Al-Thani

Amir of the State of Qatar

Presented by

H. E. AHMED BIN ABDALLA AL-MARRI,

Minister of Endowments and Islamic Affairs.

Praise be to Allah who made us heir to the Prophecy and the Book and made us worthy of the seal of Messages. Allah the Eminent said: « **Thus We have given the Book for inheritance to such of Our servants as We have chosen. But there are among them some who do wrong their own souls, some who follow a middle course ad some who are, by Allah's permission, foremost in good deeds. That is the highest grace**» *(Fatir:32)*. And praise be to Him who made the Arabian Peninsula the residence of the Father of Prophets, Ibrahim (PUH), and the descendants of the revelation, and the land of the Seal of the Message. Allah has chosen the people of this land to be the nucleous of civilization for the Islamic March to the whole world. And He has chosen this land for the establishment of a permanent example, and the embodiment of this religion in the life of people, to bring them to the level of completion and perfection. This choice of the Arabian Peninsula to be the land of the starting-point is an obligation, a trust and a responsibility just as much as it is an honor. This is because this obligation was not made in vain, or from emptiness, but is was made as a result of the overwhelming knowledge of Allah, that the people of this land were qualified for this obligation. Allah said: «**Allah knows best where to place His mission.**» *(An'am:124)*.

Peace and blessings be upon the prophet, the example, the owner of complete morals, whom Allah, the Eminent, described by saying:«**And surely you have sublime morals.**» *(Al Qalam:4)*.

The one who Allah chose from among all people, and who said that: «**I am the chosen from the chosen**», (Reported by Al-Hakim and Al-Bayhaqi). He was the highest among the Arabs, in terms of lineage, honor, favour, purity and eloquence. He was a prophet from among them.

This book, «**The Missionary Dimension of the Gulf Cooperation Council...The Land of the Arabian Peninsula**», is a contribution from the ministry in rsponse to the call for the renewal of relatedness, reviewing and evaluating the status uo. It is an attempt in which a group of researchers and authors from the Arabian Peninsula participated, and in which the Ministry of Endowments and Islamic Affairs had the honor of preparing and introducing on the occasion of the Convention of the 23rd meeting of the Supreme Council of the Gulf Cooperation Council of Arab States. It was held under the chairmanship of ***His Highness Sheikh Hamad bin Khalifa Al-Thani***, the Prince of Qatar, may Allah guard him. It is an attempt for promotion, development and progress in different fields, and emphasizes the significance of implementing the missionary role of the Arabian Peninsula. This land was honored by Allah with Islam, to be the land of the final revelation and the first human vase of the central nation, i.e. the one whose goodness in extending its gift to mankind is proportional to its granting of mercy to the whole world. This is in addition to carrying out the duty of calling for good and preventing evil. Allah, the Eminent says: «**You are the best of peoples evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah.** » *(Al-i Imran: 110)*

The Arabian Peninsula has taken the position of being the pioneer and leader of mankind, armed with heavenly values from which poured the origins of the previous prophecies since Adam (PUH). It portrays the Islamic qiblah and the Muslims'

direction in the World, and the axis or pivot of their movements in their pilgrimage to it, and the patronage of her good deeds. This is all in order to obtain renewal, revival, reactivation or rebirth. **«Whoever performs the Pilgrimage without committing debauchery or ravish will return (home) as if he was born again.»** (Reported by Al Bukhari).

This annual pilgrimage, a human communication and co-existence in the land of the prophets, with all its dimensions and yields, and the renewal of its meanings inwardly, emphasizes this through the five daily prayers. All these magnify the responsibility and confidence of showing the dimensions of this movement and of helping it in order to realize its goals, to rectify its paths and to rehabilitate it to renew its generous humanistic offering to civilization.

The land of the Arabian Peninsula constitutes the pillar and support of the world civilization. This is achieved through its distinguished history of prophetic life and through the gift of Allah, Who has made it a human example to be followed, through the embodiment of the Islamic values into the real life of people and through its materialistic and financial potential. Through spiritual energy (the Sacred House), this land is able to mobilize the world. Also, this land is protected from men and "Jinn". Allah, the Eminent says: **«This day those who reject faith have given up hope of your religion. Yet fear them not, but fear Me»**. *(Al-Maida:3)*. **«Satan has given up hope to be worshipped by people who say prayers in the Arabian Peninsula, but (He succeeded) in sowing discord between them»**(Reported by Muslim). Therefore it is qualified to resume its role and to carry out the mission by which it was the pioneer of the world civilization. Nevertheless, it might be responsible today for its current crisis, due to its absence of carrying out its missionary role, with which Allah the Eminent has honored it.

We were very keen, in this book, to present all the participation through the people of the Arabian Peninsula themselves. This participation focused generally on the historical view, because history is the real examiner of the effectiveness of the values, which mobilize human actions. This is because a land that once produced a distinguished plant is qualified to plant again and again, if its values are treated well, and if it understands its history and takes warning from the examinations. The participation also focused on trying to remold reality to be compatible with Islamic values, which are regarded as the fate, option, history, future and supreme legitimacy of this land, in order to determine the spots of defects and deficits and the causes thereof. This is to insist on dealing with the reality through values and dealing with the values through the Book and the traditions of the Prophet. Therefore it can see the future very clearly, and hence, it can determine how to deal with this future according to the available facilities and circumstances. This is because the present is the future of the past and the past of the future.

May Allah clearly show us our reality and our future. May Allah inspire us with the power to understand our role, and help us to carry it out and bear our responsibility, in order to be as great as our Islam and our era. This is so, in order that the statement of Allah, the Almighty becomes realized: «**The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account.**» *(Al-Zukhruf:44)*

Thanks to Allah before and after.

This Book

The title of this book: «**The Missionary Dimension of the Gulf Cooperation Council... The Land of the Arabian Peninsula**» may give sufficient indication of what we aim at in this cultural project of ours. And it is an indication of our endeavor to call for review of the historical, cultural and futuristic role of the Arabian Peninsula, sharing its gift with mankind and granting mercy to the whole world. It is the contemplation of Allah's words: «**Allah knows best where to place His mission.**» *(Al 'An'am:124)*, and what are the indications of trust and responsibility in this saying.

This saying, mainly indicates the choice of the Prophet (pbuh), the Arab Prophet, out of all people, to carry out the responsibility, due to the merits and attributes he possessed. These qualified him to be trustworthy for this choice by Allah, and the responsibility and choice are both honor and responsibility at the same time. In spite of this, the above mentioned Qur'anic quotation indicates the choice of the geographical location, the Arabian Peninsula, which was the place of the descent of the revelation and of the inspiration. It also indicates the historical timeframe that was chosen from within all eras to be the vessel of the Final Mission. It further includes the human being in the peninsula who was qualified to bear the responsibility of the mission and of being the pioneer. Language also was included, which was chosen to be the means of communication, the means of expression and the container of thought. The indications and meanings of the Holy Qur'an were revealed to be according to the current language and expressions of Arabs at that time.

The choice of man, language, time, and place to be the position of the last revelation, through its humanistic and universal dimensions, was also due to the merits and attributes of the Arabian Peninsula. In this way it was qualified by another saying of Allah: «**Thus have We made you an Ummah justly balanced, that you might be witnesses over the nations.**». *(Baqara:143)*. «**Allah knows best where to place His mission.** » *(Al 'An'am:124)*.

The Arabian Peninsula was the first human base in which the full-dimensioned example was embodied and which comprehended

all human conditions that preceded it. Thus the Arabian Peninsula gave the world a unique civilizational experience, i.e. a civilization that is immortal, limitless in terms of place and time, with limitless values carried by it to the masses in general.

According to our view, the human product of the Gulf Cooperation Council, (the land of the Arabian Peninsula), was and is now carrying the responsibility of an international mission, according to its capabilities, spiritual energies, and historical and civilizational experience. Allah , the Eminent, says: « **The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account.**» *(Al-Zukhruf:44)*.

If a person from this land understands himself, his mission, his responsibility, the world around and his historical experience, he'll be able to reproduce again and again and to participate in solving the crisis of man's civilization. The issue is even more obvious in this era of globalization. We have witnessed the removal of limits and barriers, to the extent that the superpowers are trying to render the world a single village in terms of information, culture and consumer markets, one which they can control while monopolizing everything.

The thought behind this book emerged on the occasion of the 3rd convention of the Supreme Council of the Gulf Cooperation Council in Qatar, held under the chairmanship of His Highness Sheikh Hamad bin Khalifa Al-Thani, the Prince of Qatar, may Allah guard him. This cultural participation, carried out by Research and Studies Center of the Ministry of Endowments and Islamic Affairs, constitutes a view on the missionary dimension. It unified the future work that faces the people and the decision-makers in the area, as well as the recognition of cultural responsibility towards oneself and others, in such a way that looking into the past will be a way of rectifying the present, and have insight into the future. This leads to promotion of the financial and human resources for the better.

We tried as best we could to get those who have good ideas, strategic thought and foresight, to participate in this cultural project. We strove to restrict participation only to people of the Arabian Peninsula, for many reasons, which are obvious to any wise person.

We do not pretend that our project was accomplished according to our desire and wishes. We desired the participation of most elite

thinkers in order to crystallize a mature cultural view. It is just an attempt, which can be thought of as windows through which people can view the 'missionary dimension' and the importance of bearing the responsibility thereof.

This is because we do not think that submitting an issue necessarily means that it is complete in all aspects or that it has achieved the desired objectives and results thereof. It, rather, indicates the drawing of attention and opening the file of that issue in order to stimulate self-recognition and to encourage us to understand our mission and responsibility through our potentials. Self-recognition is no longer an individual issue, if you like. It is rather, a subject of new bases and fundamentals, in such a way, as the recognition of the other has become an inseparable part of self-recognition, in this era of globalization. The paradox of the problem, however, may lie in drawing the whole attention towards the others; to be fond of his thoughts and things, because the conquered is always fond of imitating the conqueror. This direction towards recognition of the other is required, without being at the expense of oneself, in such a way as to lead to demolition of self control and will, and to complete dependence. Because that will mean the foundation of the overwhelming civilization and the abolition of cultural diversity, which enriches this civilization and it also means the abolition of oneself.

Entering the globalization era, which is no longer an option, means to think about placing ourselves in a new position in this dialogue and dispute of civilization. This will never be achieved without self-recognition, and the recognition of the historical, cultural, present and futuristic requirements of this recognition. This is because the adherence to the values and recalling of the historical experience and the cultural heritage is the civilizational possibility, which constitutes the boat of salvation.

We like to emphasize that all these ideas and diligence do not necessarily resemble the opinion of the Ministry of Endowments and Islamic Affairs, but we can say that some of these ideas do not agree with the ministry's opinion.

Principally we did not wish to intervene in the participation of researchers. So we published them as they were, whenever possible,

even if they disagreed with our opinion. However, some of these researchers did not comply with the proposed framework, as was the case in the book «**Civilizational Role of the Muslim Nation in the World of Tomorrow**».

We have nothing to say but: "May Allah forgive some brothers who responded and promised to participate, and had enough time, but they came with their excuses too late. This may itself constitute wounds or evidence of conviction and an indication of the circumstance that we are suffering from. The final outcome of this project is constituted in its recalling of the cultural concerns, in such a way as to leave the file open for different views, contemplation, following, diligence, encouragement and civilizational instigation.

We have decided that the book should contain a paper presenting the project with all its crucial points, so as to be a stimulant and a guide for more contribution and promotion.

We would also like to explain that the listing of the research and researchers was alphabetical, according to the researchers' Arabic names and not according to any other considerations.

We would like, on this occasion, to thank and appreciate His Highness, the Prince of Qatar, may Allah guard him, the chairman of the 23rd convention of the Supreme Council of the Gulf Cooperation Council, for his keenness to promote the situation in the Gulf through Islamic values, sound social traditions and the recollection of the missionary dimension of the Arabian Peninsula. Our gratitude and appreciation is also extended to His Excellency the Minister of Endowments and Islamic Affairs, Mr. Ahmad Abdallah Al-Murri, for his kind response to the idea of the project and all the insightful initiatives and for his attempts to solve all the difficulties.

We finally would like to thank the authors and researchers, and our brothers in the Research and Studies Center, who participated in the preparation of this cultural work in spite of difficult and hard circumstances and modest human facilities.

We pray to Allah that this project be a brick in the development building and a participation in restoring our pioneering role and rebirth of the nation, for indeed He is the Best to Ask.

The Main Points [*]

The Missionary Dimension of the Gulf Cooperation Council «The Arabian Peninsula»

I- Recalling the past (The Historical Civilization Experience)

- The Arabian Peninsula, the land of the first prophecy (Ibrahim (puh), the father of prophets, and the Final Message (Mohammed (pbuh).
- The divine text, the final and immortal message, and its ability to produce and revive throughout history.
- Presentation of the historical experience (international leadership of civilization), taking lessons from the past and vision of the future.

II- Reserved Potentials

- **Historical potential**
  - The land where the revelation descended,
  - Inheritance of prophecy,
  - The historical civilization experience,
  - Ownership of practical examples (the biography of the prophet, and the best of times), and
  - Humanitarian generosity on the individual level and others.

(*) These points constitute the framework of the project, which was prepared by the Research and Studies Centre, who submitted it to a group of researchers from the Gulf Cooperation Council states.

- **The cultural and social potential**
  - The universal and humanitarian scope of the message,
  - Ownership of the Spiritual Power (the two sacred mosques 'haramain'),
  - The Islamic asset in the world
  - The direction of prayers (qiblah) of Muslims in the world, the daily direction of Muslims towards the Arabian Peninsula (Gulf Cooperation Council countries) and going to pilgrimage and 'umra continually, and
  - Factors and elements of harmony and common structure among the people of Arabia that qualify it for the missionary role: The belief (Qur'an), language and accents, common history, traditions and habits, the structure of social units (family and tribe), geographical unity, natural conditions, mutual marriage, and demographics.

- **Economic Potential**
  - Ownership of resource potential (oil – the main mobilizer of world civilization),
  - Geographic position,
  - High level of income, and
  - Availability of economic and social security.

III- Viewing the Future (The futuristic view of carrying out the missionary role).

- The need of a critical human civilization for this role
- The areas of imperfection, causes of deficiency and the impeding factors, and
- The path to the emergence and restoration of life, and the resurrection of the missionary people, so as to convey mercy to the whole world.

Some Attributes of the Arabian Peninsula

By: Dr. Sheikh Bakr ibn Abdallah Abu Zaid(*)

The resurrection of the spirit of winning, work, diligence, acquisition, and specialization in different branches of knowledge is one of the important tasks of life building in the Arabian Peninsula by the hands of its people. This is because for this task they are safer and more trustful than strangers are. Arabia and Al-Hijaz are the stronghold of Islam, the source from which Islam shines throughout the world and the measure of Islamic authority.

Preface:

*It might be very important to show some attributes of the Arabian Peninsula that have rendered it the place of the Divine revelation and the starting point for conveying good and mercy to the world. The choice of Arabia to carry the final message, the place from which all the origins of the previous messages came, was not made in vain or by chance, because of the merits and attributes of the area. The heavy burden will not be carried by paralytic hands and the large truth will not be tolerated by the weak and paltry. Responsibility is an honour and an assignment that will not be a reality without the availability of capabilities and qualifications: **«Allah knows best where to place His mission»**. (Al-An'aam:124).*

From this understanding, we desire to have the participation of Dr. Sheikh Bakr bin Abdallah Abu Zaid, whose view on the missionary dimension of Arabia was anticipatory in his book, «The Attributes of the

(*) Member of Siner Scholar Organization, Head of Islamic Figh (Kingdom of Saudi Arabia).

Arabian Peninsula». Although we have chosen some quotations from that book, that does not mean we are in no need of the whole book.[1]

All praise is due to Allah, the Eminent. I bear witness that there is no deity but Allah, the Unique without partners, and nothing comes after His decision, and I bear witness that Mohammed is His servant, prophet, and messenger chosen by Him from among his creation. May the Peace and Blessings of Allah be upon him, his family, and his companions and upon all those who follow his traditions.

Now to our topic:

This is a statement to the people about one of the fundamentals of the religion. That is, the place of victory and direction of prayer, the beloved by all Muslims, the enemy of the nonbelievers, the first place of the emergence of Islam, the last line in the finest of Islamic existence, the Arabian Peninsula. This includes its borders and the borders of the Hijaz, and their special characteristics in Islam, and the guarantees that protect them.

I mention them because I saw them abandoned by many people. Despite that, these attributes are regarded as one of the duties of the religion that must necessarily be known. Allah, the Sublime, the All Wise, has organized the convictions of this world according to obvious reasons. He has not rendered them to happen only by predestination alone. The religion of Islam is the fate of Allah in this land, the starting base for all people in the world. These facts are very obvious, to the extent that they constitute the last recommendation by the Prophet (pbuh) to the nation while he was on his deathbed.

If you think thoroughly of this abandonment and forsaking by many Muslims, you will find that it is due to the effects of the general state of exhaustion of Muslims at the present time, in terms of their loss of sense and their inattention to reactivation. This would have

(1) The Sheikh, may Allah guard him, mentions a lot of statements on the merits, convictions, names, regions and geographical borders of Arabia, through different report. He mentions the attributes of the peninsula including its borders, and the required guarantees to protect these attributes, etc. We decided to extract only those things most likely to be directly related to our issue. Any one who wants more information should turn to Sheikh Bakr's book: The Attributes of the Arabian Peninsula, 1st Edition (Al Damam: Ibn Al Jawzi House, 1412 AH – 1992) – The Publisher.

allowed them to preserve their land as well as its people through the legal paths of Qur'an and Sunnah.

I see it as an extension of laxity on the side of the Arabs of the Arabian Peninsula towards their role of leadership in the world. That is because they have indulged in luxury and desires and squandering of money as well as in instability. Hence they have reached their present fate.

One of the significant consequences of this fate is the hobbling of spirits in relation to jumping with truth to its aid, due to the fact that their souls are under pressure from every direction. «**To us it makes no difference (now) whether we rage, or bear (these torments) with patience. For ourselves there is no way of escape.**» *(Ibrahim:21)*.

This statement is a penetrating reminder of the attributes of the Arabian Peninsula and the protection thereof, as well as a display of the methods of reform, rectification and resurrection of energy from its diseases. As the poet says:

Oh, you mender of our morals

Oh, you mender, here is the disease

If the souls become free of diseases, Islam will lie secure in the embrace of its people, glowing as it was, and its rites will appear clearly, hence the Islamic laws will be applied and people will be safe. This is the religion as Hassan (Allah bless him) said:

Religion is nothing unless you are resurrected

And paths are safe between mountains and us.

Hence, their land will be the center of Islam and the home of leadership of the Islamic world. Its people will be exemplary people in the direction of prayer, protecting and defending the home of religion.

Thus the position of this origin of belief and the necessity of resurrection of its attributes would be very obvious to insightful people. They would see how the Sharia has granted this land an independent character of leadership, land, people and propagation according to the example of the prophet.

If this land, at any time, regards itself equal to any other land, to be satisfied with anything or any one foreign to Islam, then it would start to drop itself out of history, finishing its outstanding attribute in the world map. By so doing, it will lose its respect in the Islamic World and the terror rendered on the nonbelievers from its side. Hence, it would open a wide space through which the evil power can penetrate.

If sedition, innovation, lust, false belief and types of thought invasion try to prevail safely in the rock of this peninsula, these evils will have a portion of every torture and will stimulate different types of riots and rebellions. If then, the souls have attained a lot from these dispersed types at the two sides of the straight path, life will be changed into a mixture of lusts and going astray.

This will be the devastation of the last shield of Islam, and decreasing its shadow in this poor land. Allah will pursue the doers and He is the One to take them to account. And if the light of understanding penetrates to this seat of faith, it is necessary to look into the guarantee of protection thereof, in order to stop this dreadful creeping and dominating wave that are supported by corrupted souls, to drive them away from the land. It is also necessary to be wary of evil doers who are hiding themselves in the caves with the intention of doing enmity and hostilities, working in public and secretly, in the fields of science, behavior, morals, media and economics.

Therefore, if we now know the convictions of this peninsula, we can start calling the people of knowledge and faith to reserve some hours of their time to be devoted to religious work «**Religion is advice**»[1]. We do this in order to encourage the monotheists against the places of laxity and the paths of weakness that have inflicted monotheism and that have weakened the morals of the nations in this area.

I intend that this description be concise, because the purpose is to plant this bounty in the hearts of the people of this peninsula, for the sole purpose of protecting the religion and laws of Allah and nothing else.

Allah is the Best Assistant.

(1) Reported by Al Bukhari.

The General Borders of the Arabian Peninsula

The Arabian Peninsula is regarded as the biggest peninsula in the world, and Allah, the Almighty, has protected it with three seas from the west, south and east.

From **the West**: the Qulzum Sea. Qulzum is the name of a town on the western shores of the sea named by the Ethiopians. It is now known as the Red Sea.

From **the South**: The Arabian Sea, and it is also called the Yemen Sea.

From **the East**: The Basra or Arabian Gulf.

The scholars, narrators, historians, geographers, etc agree upon these above-mentioned borders from three directions.

Among them, ibn Hawqal called the three seas: (The Persian Sea). Other scholars included Al Istakhri, Al-Hamadani, Al Bakri, Yaqoot, and from Imam Malik and Imam Ahmad, may Allah forgive all of them.

The Northern border: The northeast of the Red Sea Coast and the areas near it, i.e. Syria (Sham), Jordan and Samaa in Iraq, and the border other than interior in the limited here, as stated by Al-Asmai' and Abu 'Ubaida.

Ibn Taymia, the Sheikh of Islam, said: «The Arabian Peninsula goes from the Red Sea to al Basra Sea, and from the far side of Al-Yamama to the near sides of Al-Sham. In this land there were the Arabs, at and before the time of the Messenger. »

These are the natural borders with their obvious landmarks: three seas from the west, south and east. This is a geographical bordering on which scholars and others agree.

Because of this bordering with the three regional waters, it was called by late people the Arabian Peninsula. It is called (in Arabic) the Arabian Island because three seas surround it, and the northern

border is extended to the borders of Al Sham and Iraq. Behind these areas are the rivers, Barada, Dijla and Euphrates, which are connected to the head of the Arabian Gulf. Thus it is called an island metaphorically from the thinking of those in the area.

Therefore, Al-Khalil said: «It is called the (Arabian Island) because it is surrounded by the Ethiopian Sea (Red Sea), the Persian Sea and the Euphrates River, and it is related to the Arabs because it is their land, residence and source of wealth ...».

The same idea was mentioned by Al-Baji from Imam Malik.

The Borders of Al-Hijaz

Literally, Al-Hijaz means the separating border. The cause of this name is related to two opinions:

First: It is called Al-Hijaz because it is bound and surrounded by the mountains, (as the word *hijaz* indicates the meaning of binding and surrounding).

There are two places called Hijaz

1. Al Medina Hijaz, which is surrounded by a band of black rocks, which extend from south to North in a continuous manner, narrow in some areas and wide in others.

From the South it extends after Mecca, then Tabook, Harrat Bani Sulaym, Harrat Waqim, Harrat Iayla, Harrat Shuran and Harrat El-Nar, which is the longest one.

2. The Black Hijaz, which is surrounded by hills. These include Surat Shanouah, which is a series of mountains and is regarded as the greater hills in the Arab land. The meaning of Surat in Arabic is 'the top' and these hills extend from Tathlith Hill in the South to Al-Taif in the North.

The Attributes of the Arabian Peninsula

We shall mention here the attributes of the peninsula in general, of Al-Hijaz in particular, the Arabs of the Peninsula in particular and the Arabs in general.

1. Attributes of the Peninsula in General

The First:

This peninsula is the sacred place of Islam. It is the first object and the first home of Islam. It is the capital and base of Islam over times and centuries, from which the light of prophecy that erased the darkness of ignorance emerged. Therefore, we can see many hadiths in the correct tradition of Prophet Moḥamed (pbuh) mentioning the attributes of the peninsula, in order that this area remains a permanent base of Islam as it used to be.

These, by Allah, are guarantees that are not available to the United Nations or the Security Council, nor to the International Declaration on Human Rights, which were all established in the environment of brutal governments and quarreling nations.

As for the Arabian Peninsula, it is distinguished with an honorable position on the globe. Additionally it has a subtle guarantee that should be available for any place. These merits render the peninsula more effective than meetings and conferences, which are nothing but conspiracies against what they scornfully call the 'Third World' (which has no fourth according to their thinking) and the Middle East.. etc. All these terms were created by the Jews (curses be upon them) so that the land of the Arabs and Muslims remain only geographical, without being related to Arabs or Muslims. This was a malignant plot whose purpose was to establish the Jewish State (curses on them).

It is worth mentioning that the East is the Orient of great people, on which they established a standing authority. Allah is able to bring again the power of Islam on them. The signs of this power are glimmering now, and our victory is connected with a sincere repentance.

Do you know this attribute of the Arabian Peninsula as a (sacred place) of Islam and this sacredness should not be violated, and that this land will never be a home of paganism and disbelief?

There is no power and no authority without Allah, the Exalted and Most Wise.

The Second:

Jabir ibn Abdallahi (puh) reported that the Messenger of Allah (pbuh) said: «**Satan shall give up hope to be worshipped by those who pray in the Arabian Peninsula, but he will succeed in sowing hatred among them.**» [1]

This hadith was reported by a group of Companions (of the Prophet (pbuh)) in many statements with little differences. The conclusion is that the text of the hadith is constant according to a number of Companions (blessings of Allah be upon them all).

The meaning of this hadith is that Satan (the Devil) gave up about the unanimity of the people of the peninsula towards polytheism of Allah, the Sublime.

Since the mission of the Prophet (pbuh) and up till now, the Peninsula has been the home of Islam. May Allah protect it and all Muslims' homes. Polytheism has not found its way into it except partially in a few periods of time, and by one or a group of individuals, who would be returned immediately to their truthful religion by some one. Nevertheless, some scholars said that the hadith is general to all the nation of Mohammed (pbuh).

---

(1) Reported by Muslim in his Sahih (2812), Al-Tirmidhi (1937), Ahmad (3/313 and 354), Abu Ya'li (2294), Al-Baqawi in 'Sharh Al-Sunnah' (3525), Ibn Abu 'Asim in 'Al-Sunnah' (8), ibn Hibbaan (64 and 1836).

Ibn Rajab, in explaining the hadith, said that the meaning is that Satan gave up hope about the unanimity of all the nation towards greater polytheism. This is according to the verse from Al-Maida: «**This day have those who reject** .. ». *(Al-Maida:3)*.

Ibn Kathir, the blessings of Allah be upon him, said: "The correct hadith is as such, and then he mentioned it.

Thus the mentioning of the Arabian Peninsula is attributed to its position as a home of Islam, and its people are the origin and essence of Muslims... only Allah knows.

The Third:

The Arabian Peninsula is for all Muslims who say: "There is no deity except Allah, and Mohammed is His Messenger", with all the obligations thereof.

The Prophet (pbuh) entrusted the Arabian Peninsula to the nation in his last reign. It is good land, and will not be inhabited except by good people, and it is prohibited to polytheists because of their malignance.

The Fourth:

One of the attributes of this blessed peninsula is that when Islam is oppressed elsewhere, it will resort to this peninsula, where it finds hospitality after the alienation and calamity.

Within this context, ibn Umar, (buh) reported that the Messenger of Allah (pbuh) said: «**Islam started as a stranger, and will return as a stranger, hiding itself between the Two Sacred Mosques like a viper in its lair.**» [1]

Now think about how the Prophet (pbuh) connected with the alienation of Islam and the embracing of the Peninsula to it in order to save it from this alienation.

(1) Reported by Muslim.

2. The Attributes of Al-Hijaz

Al-Hijaz resembles the crown of the Arabian Peninsula. Faith will seek refuge in it, at the Two Sacred Mosques, in the last days, as mentioned in the hadith of ibn 'Umar.

Please contemplate and enjoy this fine quotation from a statement of Al-Qadi 'Iyadh (pbuh) from his book «El-Shifa» about the Two Holy Mosques:

«The land that has witnessed revelation and inspiration, the descending of Gabriel and Michael, the ascent of angels and the Holy Spirit, the uproar of sanctification and glorification of Allah, has had its soil honored with the body of the Master of people. From it the religion of Allah and the tradition of the Prophet (pbuh) were spread everywhere, in Qur'anic schools, mosques and temples. It is the place of virtues and good deeds. It is the institute of evidence and miracles, the heritage of religion, the feelings of Muslims and the stance of the Master of Messengers and the seal of the Prophets. It is the land from whence prophecy sprang and inundated the whole world. It is the first land whose soil was honored by the touch of the Prophet's (pbuh) skin. This land, which witnessed all these events, should be glorified.» The statement finished concisely.

Do you know that the previously mentioned attributes of the Arabian Peninsula are actually the attributes of Al-Hijaz, the heart of the peninsula and hence the heart of the world? Allah, the Sublime, has granted the Two Holy Mosques, Mecca and Medina, with several attributes:

The Attributes of the Cradle of Guidance (the Prohibited Land, the Mother of Towns, Mecca) May Allah grant it more honor

As for the characteristics of the Prohibited Land, there are many verses of Qur'an and many hadiths, in addition to the books of historians, about the Two Sacred Mosques. These texts explain and show the following attributes:

I will be satisfied to mention here what Al-Imam ibn Jawzia said in the introduction of his valuable book "Guidance of the Prophet (pbuh)" (1/46-54) about the interpretation of the verse: «**Thy Lord does create and choose as He pleases; they have no choice (in the matter). Glory to Allah! And far is He above the partners they ascribe (to Him)!**» *(Al Qasas:68)*. He said: «From these choices is the choice of places. He chose the best and honorable one, the Prohibited Place. Allah, the Eminent, chose this land for His prophet, to be the place of worship for His people. It is a place they should visit from everywhere, and should enter it in a condition of modesty and submission, with bare heads and feet, void of the clothes of this worldly life. Allah also renders this place a secure sacred place, free of bloodshed, tree cutting, animal hunting and exploitation of its empty space. It is a place where nothing should be picked up to be owned, but only for recognition; a place of forgiveness and atonement of sins and bad deeds. The two most authentic books of hadith mention it as follows:

Abu Hurreirah (puh) reported that the Messenger of Allah (pbuh) said: «**He who comes to this House without committing abomination or ravish, will return back as pure as a newly born.**» [1]

Allah, the Sublime, will grant nothing less than paradise for anyone who intends to visit it. It was reported in the hadith of Abdallah ibn Mas'ud, who reported that the Prophet (pbuh) said: «**Continue performance of the pilgrimage and 'umrah, because they have the blessings of removing poverty and sin, as the forge of the blacksmith removes rust from iron, gold and silver, and the reward of the pure pilgrimage is nothing less than Paradise.**» [2]

According to the two authentic books of hadith, Abu Hurreira reported that the Messenger of Allah (pbuh) said: «**Between each two 'umras is atonement and forgiveness of sins, and the reward of a pure pilgrimage is nothing less than Paradise.**» [3]

(1) Reported by Bukhari He who makes Haj without committing abomination or ravish, will return back as pure as a newly born.
(2) Reported by Tirmidhi.
(3) Agreed upon.

If this land were not the best and beloved land, it would not have been the heritage of worship and the place to which pilgrimage is an ordinance by Islam. Allah, the Almighty, has sworn with it in two places in the Qur'an. He says: «**And this city of security.**» *(Al-Tin:3)*. And he also says: «**Nay I do swear by this city.**» *(Al Balad:1)*.

And there is no place on earth whose visit and circumambulating around it house is a must except for it. There is no place on earth whose kissing and hugging is religiously legal, and in which the sins and faults are dropped, except the Black Stone and the Yamani Corner.

It was reported with evidence) that the Prophet (pbuh) said: «One prayer in the Sacred Mosque equals one hundred thousand prayers, as was mentioned in the hadiths reported by An-Nasaee and Al-Musnad. As a result of precise and correct reporting, Abdullahi ibn Al-Zubeir reported that the Prophet (pbuh) said: «**One prayer in my mosque is better than one thousand prayers in any other mosque except the Sacred Mosque, because one prayer in the Sacred Mosque is better than one hundred prayers in my Mosque.** »[1]

This is an obvious hadith that the Sacred Mosque is absolutely the best place on earth. Therefore going to this Mosque is an ordinance, and going to other mosques is just desired and not an ordinance.

According to Musnad, Al-Nasaee and At-Tirmidhi: Abdullahi ibn 'Uday ibn Al-Hamra said that he heard the Messenger of Allah (pbuh), while he was on his beast, in Al-Hazwara at Mecca, say: «**By Allah, you (Mecca) are the best of the lands of Allah, and the most beloved land by Allah, and if I was not oppressed to leave you, I would not have left you**».[2]

Another attribute of this land is that it is a direction (qibla) of all people on earth, and there is no other qibla.

Other attributes include that the front or the back while releasing

(1) Reported by ibn Habban in anarration to muslim: «aprayer in my mosque is better than one thousand prayers in other mosques except the Holy mosque».

(2) Reported by Tirmidhi, and he said: it was sound.

excrement, which is a unique attribute of this land, should not face it.

The most correct belief in this question states that there is no difference between space and buildings in these attributes. This was agreed upon with over ten pieces of evidence, mentioned elsewhere in this work. Those who deny this bring no opposing evidence.

Another attribute is that the Sacred Mosque is the first mosque on Earth, as reported in the two most authentic hadith collections. Abu-Zar said: «I asked the Messenger of Allah (pbuh) about the first mosque on Earth, and he said: **'The Sacred Mosque'**; and I said: 'And then?' and he said: **'the Farther Mosque**; and I said: 'What was the duration between them?' and he said: **'Forty years'**» (1).

Some people do not understand this hadith as it should be, and they say: «It is well known that the prophet Solomon built the Farther Mosque, and that the duration between him and prophet Ibrahim was more than one thousand years!

This is ignorance, because Solomon renewed the building of the Farther Mosque, but he did not establish it. The one who first built it was Prophet Jacob son of Isaac (puh). This was done in the time mentioned above after the building of the Ka'aba by Ibrahim.

The evidence that this area is the best is that Allah, the Almighty, called it 'the Mother of Towns', i.e. all the other towns belong to it, and are branches of it. Thus it is the origin without equivalent. It is like the Opening Chapter of the Qur'an, which is called the 'Mother of the Qur'an, i.e. without any equivalent chapter.

Also it should not be entered without *ihram*, except for people of frequent needs. This unique attribute was reported by ibn Abbas: **«Nobody should enter Mecca without *ihram* except its natives.** » This was mentioned by Abu Ahmed ibn 'Adi, but Hajjaj ibn 'Arta'ah regarded this hadith as weak.

The scholars have three ideas on this issue: negation, confirmation and differentiation between people who are living inside the places of *mawaqit* (places from which *ihram* starts), and people outside of these places. The latter never enter without ihram,

(1) Reported by Muslim.

and the first people are regarded as if they were from Mecca. This is the idea of the Hanafis. The first and second ideas are the ideas of Al-Shafi' and Ahmad.

Another attribute is that in this place, only the intention to commit a sin will be punished for, even if it was not done, as Allah, the Almighty said: «**As to those who have rejected (Allah), and would keep back (men) from the way of Allah, and from the Sacred House, which We have made (open) to (all) men – equal is the dweller there and the visitor from the country. And any whose purpose therein wrongfully is profanity, We will cause them to taste of a most grievous chastisement.**» *(Al Haj:25)*. Therefore, the quality (not the quantity) of sins will be multiplied, because one sin is punished for by one sin, but the big sin has a big punishment in this place. That is because the one who disobeys a king in the palace is different from one who disobeys him far away. This is the argument in favor of multiplication of the sins in that place.

This uniqueness and betterment of this place has been reflected in temptation, attraction, love and yielding of all hearts to that place. This attraction of hearts is more powerful than the attraction of iron by a magnet.

As the poet says:

Its good qualities bring every good near

And like a magnet, draw men near

Therefore, Allah, the Eminent, described it as a refuge for men, i.e. the place they will return to throughout the years from all regions. And the more they visit it the more they will long for it.

No sooner does the eye glimpse it
Than it longs to see it again

Look at how many have been killed, wounded and robbed for the sake of it? How much has been spent in both money and homelands? And how much in fear, difficulty and exhaustion has been offered willingly and for the love of it?

The lover who regards his misery a torture
Is not a lover if this torture pleases his beloved.

All these merits constitute the secret that Allah, the Sublime, adds to Himself: «**And sanctify My house.**» *(Hajj:26)*. Everything Allah relates to Himself, no doubt it has attributes and merits that should be glorified. This relatedness will offer it additional glory, love and esteem.

Those who equalize the choices and actions, the places and times, and think that there is no favor of one over the other, and that there is only a probability without any evidence, do not understand the real meaning of the above verse. The idea of these people is false according to forty aspects mentioned elsewhere. It is enough here to mention that a school of thought that pretends that the nature of prophets is the same as the nature of their enemies, and the favor accorded them is not related to attributes and merits of some natures over others. They argue that all places are the same, i.e. there is no merit of one place over another, and favor is only according to good deeds. Therefore, they say, there is no favor to the Sacred House, Mina, Arafat, etc, over any other place on Earth. Favor is related to something away from the place and has nothing to do with it, or with a description thereof. A school of thought like this is a false school of thought.

Allah, the Almighty, has repudiated this false school by saying: «**When there comes to them a sign (from Allah) they say: 'We will not believe until we receive one (exactly) like those received by Allah's messengers. Allah knows best where to place his mission**» *(An'am:124)*. That is to say, no one can bear the responsibility of the mission. Rather, it has special places tailored just for it and for no other place. And Allah knows these places better than you do.

If our natures are equal, as some argue, Allah would not have answered them as above. And in another verse he says: «**Thus did We test some of them by others, that they should say, 'Is it these then that Allah has favored among us?' Does not Allah know best those who are grateful?**» *(Al An'aam:53)*. Here, Allah, the Sublime,

knows well those who are grateful and thankful for His Grace, and hence He will favor them over those who do not thank Him.

The places, choices, people, etc, that are chosen by Allah, are chosen according to special attributes and merits not available in other places or persons. Allah, the Sublime, is the One Who honored them with these merits and choice. It is his criterion and His choice. **«Thy Lord does create and choose as He pleases; they have no choice (in the matter). Glory to Allah! And far is He above the partners they ascribe (to Him)!»** *(Al Qasas:68).*

Our intention was not to repel this weak and vile school of thought satisfactorily, but just to show it and then let the clever, fair and wise judge. Allah, the Eminent, does not favor or specialize anything without a meaning that entails this.

The Sheikh of Islam, ibn Taymia, May Allah grant him mercy, said in « Al-Safadia (1/220 – 221), « Allah, the Almighty , has made a specialization for the Ka'aba, since its erection by Ibrahim until now, in terms of glory, esteem and attractiveness. It is well known that kings usually build castles, palaces and cities with great power. Nevertheless, they collapse and become humiliated. The Ka'aba was built with black stones, in a valley void of any plant, with no gardens, water, etc. There were no soldiers to protect it from enemies. Its way is sometimes full of fear, exhaustion, thirst and hunger. Nevertheless, Allah rendered it a place that attracts the hearts of people in such a way as not to be known except by Allah».

The House has got an honor, dignity and glory to the extent that even great kings and heads of tyranny, when they go there, they become timid and docile like other people.

This power of the House is unrelated to the power of people. It has been preserved despite the death of its builder for thousands of years. This attribute has astonished philosophers and astrologers, because it is beyond their comprehension and the laws of their sciences. Therefore they have created different types of lies, e.g. "there is a house under the Ka'aba in which there is an idol, which directs its face to the four directions in order to attract people to the pilgrimage!

Everyone who knows Mecca very well knows that these are obvious lies, and that nothing like that is under the Ka'aba, and nobody managed to descend under the Ka'aba to know if there is an idol.

Ibn Sab'een, and the like, might be astonished about that, and might say, « What the hell is the charm or talisman Ibrahim made in the Ka'aba for it to be like this ? » They know that the powers of a talisman are limited, and that a talisman is something known, with known causes. Therefore, a man could make a talisman and another man could make the same one or an even greater one. However, this power of the House is far and away beyond the power of man.

There is no talisman in existence that can occupy the minds of people on Earth, nor one that can deal with the hearts of three regions famous for their good minds and religion. This is because talismans may deal with weak minds, like the minds of animals, children and mad people. Thus, the effect of devils is dependent on the power of minds.

Attributes of the Prophet's (pbuh) City (Al-Medina)

The Honorable Prophet's (pbuh) home: Taiba, the House of Emigration, the City of Light, in which the poet Hassan ibn Thabit said:

In Taiba is a prophet's mark and institute

It remains, while other marks vanish and disappear

The city has the following attributes:

1. **It was named 'Haram', or a sacred place, like Mecca, May Allah guard them both.**

No other place in the world has this label except these two. However, the Mosque of Mecca is called the Sacred Mosque and this name is not used for the mosque in Medina. Instead, it is called the Prophet's (pbuh).

Therefore, the Farther Mosque should never be called the third *haram*, because the term *haram* is not used for it, as I described in the «Dictionary of Forbidden Terms».

2. **The Prophet (pbuh) named it (Haram)** in the ninth year of Hijra after the raid of Khaibar. Ibrahim, however, named Mecca.

3. **Al-Medina is a secure *haram* like Mecca:**

Sahl ibn Hanaif, blessings of Allah be on him, reported that the Messenger of Allah (pbuh) pointed with his hand to Al-Medina and said: «**Verily, it is a secure *haram*.**»[1]

Haram is bound in the east and west by two bands of black stone, while in the North and South its bound by two hills, Uhud from the North and 'Ayr in the South. There is also Thawr in the North (a small hill behind 'Uhud).

Scholar who said that Thawr here is Thawr of Mecca, were wrong, because this would put Al-Medina out of Al-Haram.

4. **The Prophet (pbuh) honored Al-Medina with special and general prayers:**

a. Prophet (pbuh) said: «**Oh Allah give the Madina double mercey (baraka) of which you have given to Makkah**»[2]

b. General supplication: «Oh Allah, Grant Al-Medina it its measure of capacity and its half bushel," and "May Allah confer on it more protection to Al Juhfa.»

5. **The Prophet (pbuh) mentioned that faith resorts to Al-Medina, may Allah accord it more grace and honor.**

6. **The Prophet (pbuh) honored its people and those who live in it with special merits:**

A. «**Al-Medina is like the forge of the blacksmith; it drives away the wicked and its good will appear and glimmer.**» [3]

B. Anas (puh) reported that the Messenger of Allah (pbuh) said: «**Every place will be trodden by the dajjal, except Mecca and Al-Medina. Lined angels will guard every hole in them. Then Al-Medina will shake and quake with its people three times, and Allah will get rid of every pagan and hypocrite.**» [4]

---

(1) Reported by Muslim.
(2) Reported by Al-Bukhari.
(3) Reported by Al-Bukhari.
(4) Reported by Al-Bukhari.

C. Ibn 'Umar reported that he heard the Messenger of Allah said: «**I will be a witness or a intercessor on the hereafter to any one who is patient and tolerant to its hardships and difficulties.**»[1]

D. Also he reported that the Prophet (pbuh) said: «**Any one who will be able to die in Al-Medina, he should die, (because) I will intercede for any who dies in it.**»[2]

E. Abu Hurreira reported that the Messenger of Allah (pbuh) said: «**Any who intends harm to the people of Al-Medina, Allah will melt him as salt will be melted in water.**»[3]

F. Sa'ad ibn Abi Waqas reported that the Prophet (pbuh) said: «**Al-Medina is better for them if they know, anyone who leaves it with dislikes, Allah will substitute it with another one better than him.**»[4]

G. Small pox will never invade it, as mentioned in the Hadith of Al-Bukhari, and the research thereof in «Bethl Al-Maoon» for ibn Hajar, p.102, 204.

1. It has jurisprudential rules peculiar to it

A. The wild animals are not hunted and not killed, if so, it will be taken.

B. Trees are not cut, except for a man who wants to feed his camel.

C. Blood shedding and fighting with weapons are forbidden.

D. Dropped things should not be picked up.

E. Snakes are not killed unless warned for three days.

2. Merits of some fruits in Al-Madina:

Sa'ad ibn Abi Waqas reported that the Messenger of Allah (pbuh) said: «**Anyone, who eats seven dates from the area between the two areas of moving around Medina, in the morning, will not be**

(1) Reported by Muslim.
(2) Reported by Ahmad, Al-Tirmidhi and ibn Maja.
(3) Reported by Muslim.
(4) Reported by Muslim.

harmed by poison up till the evening.»[1] In another narration, by both him and Al-Bukhari, this is restricted to one kind of soft date. In a narration of Muslim , the Prophet (pbuh) said : **«Verily , there is a cure**[2] **in the *'ajwa* (soft dates) of Al-'Alia.»** . In «Musnad Ahmad» and others, the Prophet (pbuh) said: **«'Ajwa is from paradise and it is a cure.»** [3]

3. Attributes of some of its places and hills:

A. The virtue of the honored Prophet's Mosque and the virtue of prayers therein: The common thing between this mosque and the mosques of Mecca and Al-Quds is multiplication of reward of prayers and the permission of travelling to them, as was reported from Sunna.

B. The virtue of 'The Garden' of the Prophet (pbuh), which lies between his house and his *minbar*. No clear statement showing that it is between his grave and his *minbar*, and that was just because his grave was in his house.

C. The virtue of praying two rakats in the Al-Quba' Mosque, which the Prophet (pbuh) used to visit every Saturday on foot or on beast.

D. Al-'Aqiq Valley, a blessed valley.

E. Uhud Hill. It is confirmed that the Prophet (pbuh) said: **«Uhud is a hill that loves us and we love it.»** [4]

4. Prohibition of wrongdoing in it, and giving a refuge to a wrong doer. The penalty of that is the curse of Allah, the angels and all the people as was reported by Ali'in, in a hadith named the Hadith of Sahifah.

(1) Reported by Muslim.
(2) Reported by Muslim.
(3) Reported by Ahmed.
(4) Agreed upon.

3. Attributes of the Arabs of the Peninsula

Arabs are people of dignity and honor. They evaluate things in a way different from gluttonous and lustful nations. The balance of evaluation thereof in life revolves around one pole, that of thankfulness and good remembrance. Sheikh of Islam, Ibn Taymia said:

«The term 'Arabs' originally was used for people who had three characteristics:

First, they had an Arabic tongue.

Second, they were descendants from Arabs.

Third, they resided in the Arab land, i.e. the Arabian Peninsula, which lies between the Red Sea and the Basra Sea. It extends from the far part of Hajar in Yemen to the near borders of Al-Sham, in such a way as Yemen was regarded as a part of it and not Al-Sham.

In these lands there were the Arabs of the time of the Revelation and before it. Then after Islam, they lived in other areas, from the Far East to the Far West, in addition to the coasts of Al-Sham and Armenia, where the homes of the Persians and Romans ...etc.

Then these areas were divided into two parts.

- Areas, in which the dominant language was Arabic, even among the common people, in addition to some changes in their dialect. These include Al-Sham, Iraq, Egypt, Spain, etc, and I think Persian and Khurasan were like this in older times.
- Areas in which a non-Arabic language prevailed, e.g. Turkey, Khurasan, Armenia, Azerbaijan, etc.

These areas were divided into Arabic by origin, Arabic by moving into it, and Non-Arabic.

Lineage was also divided into three:

- People of Arab lineage. They remain Arabs by tongue and home or by tongue only or by home only.
- People of Arab lineage, and moreover, from the lineage of Hashim, and with Arabic tongue and home or one of these two.

- People of unknown origin. They don't know if they are of Arab of non-Arab origin. These are the majority today, be they Arabs in tongue and home or in one of them.

The tongue was also divided into three divisions:

- People who speak Arabic in pronunciation and accent;
- People who speak Arabic in pronunciation only. These are the Arabicized, whose tongue was not Arabic originally, however, they spoke another language before they learned Arabic;
- People who only occasionally speak Arabic. Among these there are two divisions: Some speak Arabic as their main language. Others speak non-Arabic mainly or somewhere in between.

If Arabs are divided in terms of lineage, then convention differ according to these divisions, especially in lineage and tongue." End of ibn Taymia .

Due to the Arab's good virtues, Islam appeared amidst them, Mohamed, the Prophet (pbuh) was chosen from them, they bore the responsibility of the first campaign to spread the Message. The belief in their virtues is regarded as one of the original beliefs in Islam.

Sheikh of Islam ibn Taymia said: «The people of the Sunna and Jama'at believed that the Arab race was higher than the non-Arab, like Jews, Persians, Romans, etc., and that the Quraish is the best of the Arabs, Bani Hashim the best of the Quraish and the Messenger of Allah (pbuh) is the best of Bani Hashim. Therefore, he is the best of all people in self and lineage. The virtue of Arabs, then Quraish, then Bani Hashim is not just because the Prophet (pbuh) was from among them, though this is a virtue. But the virtue belongs to their essence. Therefore, it has been confirmed that the Prophet (pbuh) is the best in terms of self and lineage.

Allah, the Sublime, showed His great wisdom in choosing an Arab for His Messenger. He said, «**Allah knows best where to place his mission.**»

This is not the right place to discuss what knowledge has been reached by showing this wisdom in detail. However, we can say that because the Prophet (pbuh) was an Arab, he necessarily spoke the

language of Arabs. It was necessary that the people who received the message for the first time were Arabs. Therefore, Arabs were the first carriers of the Sharia of Islam to all people. Thus Allah chose them for this message because they were distinguished at that time from other nations with four attributes which were not collectively found in any other nation throughout history. These were: excellence of mind, power of memory, simplicity of civilization and laws, and non-integration with other nations.

Therefore, according to the first attribute, they were qualified to receive and understand the religion.

According to the second attribute, they were astute and reliable in keeping and maintaining it.

According to the third attribute, they were qualified to quickly adapt themselves to its morals and merits, because they were very close to the sound innate quality, and they had no previous great religion to defend.

According to the fourth attribute, they were of good relations with other nations; they only had hostilities and disputes among themselves. This is contrary to nations which disputed amongst each other, e.g. Persians against Rome, or the Copts against the Israelis.

As for the disputes among some of the Arab tribes, and the Persians and Romans, e.g. the Day of Thiqar, the Day of Halima, they were regarded as rare, because Arabs used to fight to defend the Persians and Romans».

Therefore, Abu Mohammed Harb ibn Ismail ibn Khalaf Al-Karmani, the friend of Imam Ahmad, in his description of the Sunnah said:

«This is the school of thought of intelligent people, those who follow hadith and the correct sunnah. This includes many followers, as well as the scholars of Iraq, Hijaz, Al-Sham, etc. Anyone who dares to deny anything related to this school of thought, or defame its scholars, should be regarded as a religious innovator, an outlaw and as having gone astray from the program of sunna and truth. This is

the School of Thought of Ahmed, Ishaq ibn Ibrahim ibn Mukhlad, Abdullahi ibn Al-Zubeir Al-Hamidi, Said ibn Mansour and others with whom we sat and acquired knowledge.

One of the statements thereof is: Verily, faith is speaking, doing and intention.

He spoke at length until he said: "We acknowledge the Arabs' right, their proper manner, their virtue and their priority. Additionally we love them, in accordance to the hadith of the Prophet (pbuh): **«Loving the Arab is faith, and hating them is hypocrisy**.» We do not agree with the nationalists and other vile people who don't like Arabs, and who deny their virtue. We regard their ideas as innovation and controversy. » End of quote.

As for their attributes, I traced what has been written about this, and I found that these ideas were recorded in details in a book entitled: «Um Al-Qura'a», (pages 218–222), and in «*Al-Manar* magazine», (No. 5, pages 861–862). I will now summarize some of this:

«Since the society is only concerned with the issue of religious revival, therefore, it has been decided to connect the hopes thereof with the Peninsula and its people. It seeks to draw the attention of the nation around the attributes of the Peninsula and its people, and Arabs in general, in order to combat political and racial fanaticism.

To explain the causes of society's trend towards the Arabs, we can say the following:

1. The Arabian Peninsula is the source of Islamic light.

2. The Glorified Ka'aba is on the Peninsula

3. The Prophet's (pbuh) Mosque is on the Peninsula, as is his Garden.

4. The Peninsula is the most suitable place to be the religious/political center, due to its being in the middle of the Far East (Asia) and the Far West (Africa).

5. The Peninsula is the safest area in terms of mixture of race, religion and schools of thought.

6. The Peninsula is remote from neighboring foreign lands.

7. The Peninsula is the land which is most likely to be the home of free people, because it is devoid of greedy people due to its natural poverty

8. The Arabs of Arabia are the founders of the Muslim League, due to the appearance of the religion to them first.

9. The Arabs of Arabia naturally comply to the morals of the religion.

10. The Arabs of the Peninsula are the most knowledgeable people on the basics of religion, because they are the oldest in it, and famous for being solid in faith, according to many hadiths.

11. The Arabian Arabs are the keenest Muslims to maintain, support and be proud of Islam, especially because the prophetic spirit is still present among them in Al-Hijaz, Yemen, Oman, Hadramut, Iraq and Africa.

12. The Arabian Arabs are the most spiritual and dignified Muslims, as they have the nomadic attributes.

13. The religion among them is still pure, straight and void of fanaticism and blur.

14. The princes and heads of the Arabian Arabs have garnered the honors of fathers, mothers and wives, hence their self esteem remains stable.

15. The Arabian Arabs are the people of the oldest refined civilization. The evidence of this is the richness of their language and the highness of their wisdom and literature.

16. The Arabs of Arabia are the people who can most tolerate the hardships of living in order to achieve their goals. They are very active towards migration and tourism, because they refrain from a life of humiliating luxury.

17. The Arabian Arabs are very keen on maintaining their nationality and traditions, because they mix with others without being affected.

18. The Arabs of Arabia are the keenest Islamic nation towards freedom, independence and refusal of oppression.

19. The Arabic language is generally the richest language among Muslims languages, and it is kept alive by the Holy Qur'an.

20. The Arabic language is the common language among 300 million Muslims.

21. The Arabic language is a special language for one hundred million Muslims and non-Muslims.

22. The Arabs are the oldest nation in following the traditions of equality of rights and the closeness of social ranks within society.

23. The Arabs are the oldest among all nations in practicing the basics of consultation in general affairs.

24. The Arabs are the people best guided towards discovering the ways of living.

25. The Arabs are the people keenest towards respect of covenants, obligations and respect of neighbors.

26. The Arabs are the people best suited to be references for religious questions and Islamic example, because the other nations followed them at first, and they will not refuse to follow them later.

Society prays to Allah, the Eminent, to help the Muslim kings and princes to be solid, firm and resolute in religion, in order to maintain their rule and authority until Allah takes back the Earth and everything on it. May Allah guard them from bad fanaticism about polictics and nationalities and from arrogance, division, cowardice and pursuit of the whispers of foreign enemies, lest they jeopardize themselves.

Allah is the Best Helper and all things return to Him».

4. Attributes of the Prophet's (pbuh) People and Kinsfolk

Many scholars, particularly those, who wrote about the conditions of Arabs, noted the attributes of the people and relatives of the Prophet (pbuh) and their willingness to adopt his mission.

Sheikh Rashid Ridha wrote a valuable dissertation entitled «The Essence of the Biography of Mohammed» (4 – 16). In it he wrote that:

The attributes of his people and kinsfolk, and their willingness to carry out the mission were shown in the Qur'anic verse, «**Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people**» *(Al-i-'Imran:33)*. In that family, in those that came early and those that came later, was prophecy and guidance.

Allah chose Kinana from the sons of Ismail, and Quraish from Kinana, Bani Hashim from Quraish and Mohammed, the master of the Sons of Adam, (pbuh), was chosen from Bani Hashim. Therefore, Al Ismail were the best from the early and later generations, as the sons of Isaac were the first among the middle generations of people. The guidance of the prophets from the sons of Isaac and others was specific. But the guidance from Mohammed, i.e. from Al Ismail, is general. Allah, the Sublime, had completed His religion with him, as also he completed his grace on the whole world. This was clearly seen in His evolutionary custom, which was more obvious in mankind than in other living creatures.

How did Allah, the Eminent, choose these origins from the Arab Nation, which was confirmed in Sahih Muslim and the Sunnah of Tirmizhi? And what are the merits of the people of the Last Messenger over other people, merits by which they gained the spiritual reform of Islam, replacing ignorance and idol worship? It also replaced their dominant nomadic culture, which had led to differences, divisions, aggression and rivalry.

The answer:

The Arabs were people of independent thought and broadness of personal freedom, at a time when other nations were indulged in the slavery of religious life. They were deprived of knowing anything other than what the priests and religious men told them. It was prohibited for them to disagree on any issue of thought, universe or literature. The oppressive governments prevented them from dealing freely in civil or commercial issues.

The Arabs enjoyed free will in everything when other nations were humiliated by kings and noblemen, who owned the necks and properties of people. Thet used these people as animals, without listening to their ideas, whether during peace time or in war.

The Arabs had strong self-esteem, body and soul, at a time when other nations were suffering from leaders who were indulging in luxury and corruption and subordinates who were weakened by poverty.

The Arabs were famous for their cleverness, ingenuity and many inherited and acquired virtues, like generosity towards guests, etc. at a time when other nations were exhausted with selfishness and tired of taxes. Their leaders indulged in animal lusts and desires and corruption of morals.

The Arabs were famous for eloquence and literature, and the different accents of the tribes nearly became united. Despite that, the accent of Mudhar surpassed that of Himyar, as the Quraish used to participate in caravans and literal gatherings.

These are the major attributes of the Arab nation. With them, Allah prepared the Arab for the mission of Islam, as well as for secular and religious leadership, after the long period of ordinary modernization, wherein the Babylonian, Caledonian, Phoenician and Egyptian regions were developed. We see this in the effect of those languages on the Arabic language.

The main attribute of the Arabs lies in their sound inner nature, even when other nations are more advanced in every art and industry.

Islamic reform is based on the reform of souls as a priority, by exploitation of mind and will, and by rectification of morals.

By this, Allah, the Almighty prepared this nation for the great reform that Mohammed (pbuh) brought.

The Choice of the Kinana, Quraish and Bani Hashim

The choice of Kinana, a descendant of the Prophet Ismail, is explained in Arab narratives on his generosity and nobility. Al-Bukhari, in his book «The Interpretation of Al Bukhari» mentions that the ancient Arabs would make pilgrimage to Kinana seeking his knowledge and virtues. Kinana, in turn, was following the traditions of his grandfather, Ibrahim. Among them was that he wouldn't eat alone.

Among his wisdom, as mentioned in «The Biography of Al Halabiya», was his saying that «the appearance may be different from the inside. Although something may look beautiful, its inside activity may be ugly. So be wary of images and ask for deeds.» This is evidence of his wisdom and knowledge. As for the pilgrimage to him, it is evident that he was the refuge for ascertaining knowledge and a junction linking human society and solidarity.

As for the choice of Quraish, the progeny of Fihr ibn Malik, that was because of their merits, especially after their residence in Mecca. In addition to their honorable lineage, literature and eloquence, they served the needs of the Holy Mosque.

Biographers have mentioned that Malik ibn Al Nadhr was an Arab king, and Ka'ab ibn Lu'ay would gather his people on Friday and exhort them. They used to call this day, the Day of Arabism. Also, they dignified this man during his life and used the day of his death as an historical reference. Qusay gathered the tribes of Quraish in Mecca, because he inherited the authority from Khuza'a, thus the Arabs made him king. He left the situation as he found it, because he regarded it as an unchangeable religion.

Ibn Ishaq said, "That man founded Al-Nadwa and directed its entrance to the Ka'aba. The Quraish unanimously agreed and loved him, and he had the honor of Al-Hijaba or guarding the Ka'aba, Siqaya or giving drinking water, Rifada or hospitality and Al-Liwa or

the banner of battles. After him, these posts were distributed to many leaders.

The attributes of the Prophet's (pbuh) kinsfolk over other people were generally as such: high morals, practical and spiritual virtues, denial of selfishness, arrogance and warring. Therefore, they dominated leadership, even after Islam. End of Sheikh Mohd. Rashid.

About the Arab attribute of sciences, ibn Faris said in his book «Al-Sahibi» (pp. 76n – 77):

«The Attributes of the Arabs

Among the sciences peculiar to Arabs is Al-'Irab, or the explanation of the difference between meanings of words due to pronunciation changes. Through this science the origin of speech, or *al-khabar* is known. Without it, there would be no distinction between subjects, objects, adjectives, declarations or exclamations.

Some say that this science is concerned with predicates of sentences, however, it is found in places other than predicates. For example, we can say «Is Zaid with you? » or we can say, «Did you hit him?»

Some people pretend that 'irab was used only by philosophers and/or in literature, etc. Ahmed ibn Faris said: "This is nonsense, these people are trying to imitate Islam. They take knowledge from our scholars' books, change it and then relate it to unknown people. They write defamed biographies ascribing to us language no religious person could utter. They even pretend that certain people were poets, but when we read this so-called poetry, it is without essence, taste or rhythm.

Real poetry is Arabic poetry, the keeper of their life, maintainer of their attributes and the recorder of their lineage.

The Arabs also had 'aroodh or prosody or the poetic meter, through which good and bad poetry are distinguished.

Anyone who knows the secrets of this science will know that it surpasses all that these people pretend.

The Arabs also had the science of maintaining lineage. No other nation on Earth surpasses them in this regard.

Allah, the Most gracious says: «**Oh Mankind, We crerated you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things).**» *(Hujrat:13)*. Nobody except the Arabs practically executed the essence of this verse.

Allah, the Almighty granted the Arabs purity, in terms of avoiding the dirt and impurity of mixing with prohibited women, who were more beautiful in their veils.. and thanks be to Allah. – End of Ibn Faris quote».

After the last message of our Prophet Mohammed ibn Abdallahibn Al-Mutallib Al Hashemi (pbuh), Sheikh Mohammed ibn Abdul Wahab, who died in 1206 AH, called for rejuvenation. He raised the banner of the unity of Allah (tawheed), and the revitalization of forsaken religious characteristics

That call was the virtuous sustenance of the Islamic Renaissance that we are now witnessing. It was made according to the method of prophetic traditions, with the aim of purifying Islam from the delusions, deflections, and forms of polytheism and fanaticism. This call is now spreading all over the Islamic world, because it truly resembles Islam as it was revealed to Prophet Mohammed (pbuh).

In the future, near the time of The Hour, and the Day of great Sedition, or the Sedition of the Imposter, the faithful man who will destroy the sedition, will be from the people of this peninsula. This is reported in a hadith by Said Al-Khudri. This indicates that every blind and deaf sedition and calamity that inflicts Islam will be destroyed on the rock of this peninsula. If the sedition of the Imposter is regarded as the greatest one that will happen since Noah, and if it will be destroyed by one from this peninsula, then any other sedition will be smaller and hence will be destroyed by the people of this peninsula, if Allah so wishes.

Guarantees protecting these Attributes (1)

Wherever Islam extends, the land is regarded as Islamic land. Whatever the number of Islamic states, they are collectively referred to as the Islamic Kingdom. Th capital thereof is on the Arabian Peninsula, because of its special and unique attributes.

All Muslims, wherever their homes or regions may be, constitute the Muslim League.

The Arabs of the Peninsula are regarded as the guardians of this Muslim League, as they have honorable and unique characteristics.

The degrees of honor in Islam go from Islam to piety to knowledge and then lineage. So if Arabs are the origin of Islam, then the Arabs of the peninsula are the backbone of Arabs and the origin of Muslims, once they were purified from the filth of Jahiliyya or ignorance before Islam. After the upheaval of tribal fanaticism and the call of ignorance, Islam gave the Arabs honor, broke the chains of polytheism and national clamor. Islam addressed them and others by saying in the Qur'an: «**If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him, and in the hereafter he will be in the ranks of those who have lost.** » *(Al-Imran:85)*.

If conditions are as such, then the home of Islam, the Muslims, i.e. all Muslims, are a precious capital that should be kept from becoming lost. It should be kept from being divided and differentiating among itself. It should be brought up, developed and reformed. This is far better than struggle against the pagans to get them to enter Islam. This is because maintaining and reforming the conditions of Muslims is regarded as maintaining the Capital, whereas jihad is regarded as a request for profit. Does anyone ask for a profit if he has no capital?

This peninsula is the «stronghold of Islam and Muslims. The immortal capital, the heart of the Muslim World, like the heart of the

(1) The Sheikh, may Allah Guard him, presented a group of guarantees that protect the attributes of the Arabian Island, so that it may continue its role. If there is no space for showing them in detail, the least we can do is open windows to look at them (Give short notes). This does not mean that you can do without the whole book "The Attributes of the Arabian Peninsula" .

body, is the capital of Muslims and the last defense line of Islamic existence.»[1]

This peninsula[2] is (in the Muslim world) like the heart or center of the human body. If it is strong and performs its job within the body's biological system, then the body itself will be strong. However, if the heart is exhausted or infected with disease, or if it fails to carry out its function, then death will approach it and all the experienced and qualified doctors will fail to bring life to it, no matter what artificial approaches they use.

The famous sound hadith, that pointed at this relationship between the heart and the body is:

«Listen. There is a piece in the body, if it is well, then the whole body is well, and if it is sick, then the whole body is sick, and that is the heart.» [3]

That is because Al-Hijaz is the land of revelation, the origin of Islam, the source of the Call to Islam, the permanent center of Islam and the immortal capital of Islam. This is because Islam, however broad and international, needs a center to be a standard and symbol of its worldliness and reality, an example to all cities, villages and communities that believe in this mission and call.

Allah, the Almighty has eternally tied together the Arabs, Islam, Al-Hijaz, the Islamic Nation, the Two Holy Mosques and the hearts of all Muslims. The fate of any one is connected to the fate of the others.

The Prophet (pbuh), being the wisest and most inspired person, was very keen to preserve and keep this divine connection between the Arabian Peninsula and Islam. And he was very keen to keep this center safe and quiet, and to be adherent to religion. The capital should be void of any disturbances, distortion or religious dispute. Therefore, the Prophet (pbuh) legislated far-reaching conventions about which he took promises from his companions to guard and preserve.

Aisha, the Mother of Believers, said: «The last thing that the

(1) From a message by Abu Al-Hassan Al-Nadawi «To Where is the Arabian Peninsula Oriented and to what Extreme Will it End?».
(2) From «How do Muslims View Al-Hijaz and the Arab Peninsula?» – Al-Nadawi, pp. 3 – 5.
(3) Agreed upon. This version from Al-Bukhari.

Messenger of Allah (pbuh) recommended was that «**No two religions shall be present on the Arabian Peninsula.**» (1)

The rightly guided Khalifas adopted this recommendation. They always regarded the Arabian Peninsula as a stronghold of Islam and the equity of Islamic Da'wa (propagation). » End of Aisha quote.

Therefore, all of the people on this peninsula, and whosoever Allah spreads His hands over, should maintain and preserve these distinguished features and lawful merits, so as to be distinguished and remain the radiant source of the Light of Islam.

Let it be known that the stronger this light shines, the further its rays will go. Whenever it is weakened or diminished on this peninsula or its people, it will become smaller. There is no power or authority except by Allah.

Understand that some of these guarantees are general, i.e. for all Muslims, wherever they live and of whatever race. However, some guarantees are special, applying only to the Peninsula. Among them are what was special according to the Book. Also among them are those that are easy to do and others that are more difficult, depending on the condition. Nevertheless, we mention it in pardon before Allah and before history and the successive generations. Allah is the Best to seek for help.

Here are some of these guarantees.

*As preservation of local laws in any region is a duty, all of the people on this peninsula, and whosoever Allah spreads His hands over, should maintain and preserve these distinguished features and lawful merits., Preservation of Divine laws, the characteristics of compliance to them and their safeguarding is also a duty. Additionally, as the violation of regional laws should be followed by punishment, it is more obvious that there should be a punishment based on religious law for anyone who violates the religious limits and the holy inviolable attributes.

*Authority should never be in the hands of or under the banner of any non-monotheistic state. We must know that any misery or

(1) Reported by Ahmed.

corruption in our nation is due to break up and disintegration in the performance of religion among the people.

* «Adoption of Islamic life, the life that pleases Allah and that he assists. Eradication of all abominations, causes of indignation and indications of disheartenment and failure. These may be found in administration, or in individual and collective morals. Closely following all this is restriction of the accumulation of wealth, and all trade and importation that harms the minds of the people while favoring a very limited number of people within a certain class. Such favoritism paves a wide way for the appearance of religious fundamentalism, which oppresses people, affecting their morals. It makes it almost impossible to call people to what is right and forbid them what is wrong. Ibn Khaldoun, the Arab genius and philosopher historian, warned about the effects thereof on life.»[1] (End of the Summary)

* Submission of all activities on this peninsula, e.g. systems, orders, directions and laws, to the purposes of Islam and to the purposes for which this honored Ka'aba was built. This land was chosen to be the center of Islam and the international source of light. The wisdom of the Holy Qur'an draws our attention to this: «**And any whose purpose therein wrongfully is profanity, We will cause them to taste of a most grievous chastisement.**» *(Hajj:25)*[2]

* Eradication of the contradiction between the idea of Islam of these places established from the dawn of the message until now and all its opponents in various fields. These fields include information, education, social supports and the attitudes of people towards indulging in entertainment (amusement, songs, plays, stimulating stories and vile imported programs). These will delete any preserved sense of religion and immunity of morals and by them the rein of control has come out of the hands of educators, fathers, teachers and scholars. The extent has reached the point where people are now too weak to cope with emergencies, shock and outside dangers.[3]

---

(1) ibid., Al-Nadawi, p. 45.
(2) Ibid., p. 44.
(3) «How do Muslims View Al-Hijaz and the Arabian Peninsula?», pp. 44 - 45.

* The enemies behave secretly on the peninsula to cut the nerve of life in the Islamic world of the peninsula, especially the heart of it, stimulates the sensitivity of Muslims against any fierce attack thereon. We see this in terms of colonial occupation, imposition of faith or creed, etc. Islam on the peninsula is purified, on the path of the Prophet (pbuh). The enemies started waves of invasion, under the slogan of civilization and the veil of science. They held intensive meetings to break the barrier between religion and the illusion of desires. They strove to dirty the pure life in order to lead it into death. This should be avoided and refused.

* The Arabian Peninsula is the glimpse of hope for all Muslims, as it disseminates the belief in One Deity. It was the stronghold of the pioneer Muslims and the defensive wall around the Two Holy Mosques. It will remain as such. No permission whatsoever will be given for practicing any belief or religious activity calling itself Islam that contradicts the Sunnah of the Prophet (pbuh). This also should go for anything not practiced by the early companions of the Prophet (pbuh), and renewed by Sheikh Mohammed ibn Abdul Wahab (May Allah have mercy on him).

Muslims are one group, under the banner of monotheism and the way of the Prophet (pbuh). No gangs, sects, groups or parties can divide them.

Acceptance of any call under the umbrella of Islam that contradicts this method is regarded as a method of abolition of monotheism's call, breaking up Islamic solidarity, collapsing unity and destroying its protection against innovation, innovators, sinfulness and sinners.

If these groups on the Peninsula are multiplied, it will jeopardize it and its status quo. It will destroy its future and submit its file to colonization, by which it will be a conglomerate of thought, creed and behavior disputes, leading to a «regional Islam» [1].

The Peninsula and Al Hijaz were the stronghold of Islam, its starting and foundation points, and the place of last resort for Islam

(1)«How do Muslims View Al-Hijaz and the Arabian Peninsula?», pp. 8- 10 .

and Muslims when crises and calamities arise in the last days. This has been mentioned in hadith. "Amr ibn 'Aaf reported that the Messenger of Allah (pbuh) said: «**Religion will resort to Al Hijaz as the serpent burrows into its lair**» [1]

"'Omar reported that the Prophet (pbuh) said, «**Islam started as a stranger and will return as a stranger like it started. It burrows between the Two Holy Mosques as the serpent burrows into its lair.**»[2]

Abu Hurraira reported that the Messenger of Allah (pbuh) said, «**Faith will burrow into Medina like the serpent burrows into its lair.**»[3]

This Peninsula and these holy places are the source of the universal light of Islam and the standard of its strength and authority. Therefore, Muslim scholars and leaders, in every place and time, have been very sensitive towards events and any occurrences, and taking close account to measure the adherence of this peninsula to Islamic teachings, morals and emotions. This was clearly obvious in the writings, literature and poetry of Islamic scholars in different times. The saying of the famous Iranian poet, Sheikh Muslih Ad-Din Sa'di Al-Shirazi (died in 691 AH), which has become a proverb. «If the vanguard of corruption and deflection appear from the yard of the Ka'aba and the Holy Mosque, then farewell to Islam and the Muslims.»

The Persian poet, Abu Al-Majd Majdoud Al Ghaznawi (died in 546 AH), was alarmed by the events taking place during his time, and by the penetration of anti-Islamic forces onto the Arabian Peninsula. He mentioned these events in a poem that warned the Islamic world of the consequences thereof. He stimulated the zeal of the people of Al Hijaz and the Arabian Peninsula.

* Therefore, the religious bond should be deepened, and the fanaticism for anything except the Book and the Sunnah should be cut off at its roots, no matter what appeared, in whatever disguise.

(1) Reported by Tirmizhi. He rated it 'good and correct'.
(2) Reported by Muslim.
(3) Reported by Al-Bukhari.

Those things are nothing but putrid ignorance, which agitates dissension and riots, inflames sedition and trouble, and sows the seeds of dispute and hatred.

These must be cornered, smothered, and smashed all together. It matters not whether they are tribal fanaticism or any others among the sweeping waves in which the efforts of the Devil are exerted. For he is the one propelling the crime of confusion, racing behind the mirage, to carry the nation's youth to the ultimate state of backwardness, rendering them as dust particles floating in the air, neither hunting nor harming their enemy.

Indeed, unless attacked, it is a force that does not burst into action. Truly, we come from Allah, and to Him is our return.

* The moral unity in the greater (not the lesser) portion of Islam must be deepened and invasions against these Arabian Peninsula morals must be stopped. The move away from them to the vile imported behavior in all fields of life, undue easing the checks on luxury and the spreading of vile Western civilization, must be stopped also and the need for any of this.

* Additionally we must halt the consumption of pleasures, emulating the elements of slackness and amalgamation, divergent thought, greed of accessories and emulating the appearances of luxury, even clothing, timetables, measurements, etc. These lusts, which render Muslims to imitate the enemies of Allah, should be abandoned.

The Prophet (pbuh) said, «**You will follow the traditions of those who preceded you, inch by inch and foot by foot. Even if they go into a lizard hole, you will follow them.**» [1]

This is because imitation can bring about many problems. It can deprive individuals and their country of self-identity and position. It can separate them from the past. It causes disease to the heart, just as microbes cause disease to the body.

If Sharia forbids Muslims in general to do this, then it is all the more so on the people of the peninsula.

It is a duty, I swear by Allah, in addition to stopping this

(1) Agreed upon. This is Bukhari's version.

extension, we must repair what has been corrupted in this noble federation. We must remove the Western traditions that are strange to its religion and race.

There must be a great and loud cry first to stop the invasions that bring corruption to the morals of the country. Then to bring up the people with new morals, which guide people to their innate behavior. The aim of this guidance is destruction of the vile campaigns, something not difficult for Allah, the Almighty.

* Distinction generally is in guidance that follows the Qur'an and Sunnah, particularly guidance in terms of work, example and da'wa (propagation). It does not have similarity, nor equality and it cannot be Westernized, because Sharia forbids equality and imitation of polytheists, hypocrites, devils, foreigners, innovators, lovers of lusts, homosexuals and others. These things all resemble any or all aspects of deviation, which can destroy the Islamic character.

Likewise, the Sharia does not permit the return back to nomadic life that disagrees with Islamic guidance. This even applies to insignificant words like 'darkness' instead of 'night'. The hadith says, **«Do not let the nomads overcome you by saying 'darkness' is the name of your prayer, for it is the 'night' prayer.»** [1]

Since the Sharia rebuffs these deviant factors, it paves a straight path for Muslims, one that guides them away from deviation. It calls for Arabizing the nation only in compliance with Islam, i.e. to extract from the Arabs their good morals and attributes in various ways:

A. Arabize the language of the nation, from the non-Arabic dialects to the Islamic emblem, i.e. the language of the Qur'an (Arabic). «Because religion has words and actions, understanding Arabic is the way to understanding its words, and understanding the Sunnah is the way to understanding its actions.» [2]

B. Arabize its morals through imitation of the morals of the pioneer Muslims (the Companions of the Prophet (pbuh) and the

(1) Reported Muslim, No. 644; Abu Da'oud, 4984; Nisai', 1/370. In Muslim's version it reads, **«Do not let the nomads overcome you by saying the name of your prayer unless they say it is (the) 'night' (prayer), for they are hesitated by camels».**

(2) Understanding the Straight Path, p. 207.

righteous followers). Bear in mind the understanding of the predecessors, who favored many non-Arabs over the Arabs, because they Arabized their morals to be like the good predecessors. Al 'Asma'i (puh) said, «The non-Arabs of Asbahan are the Quraish of the non-Arabs.» [1]

Sheikh of Islam ibn Taymia mentioned many things in this regard. He said, «The Muslim nation unanimously agrees upon this rule: 'Prefer the way of the earlier Arabs, for surely the distinguished one is he who follows them.»

* There must be a 'guards of the Sharia' role on this peninsula, as regards the accomplishments of modern civilization, e.g. medicine, engineering and economics. It should be a role of authenticating and renovating, as opposed to one of tasteless pursuit and invisible (or sometimes visible) burial of the fundamentals of the land (Islam). Such would render us living our life wading in the mud.

Therefore, the resurrection of the spirit of acquisition, work, diligence, performance and specialization in these sciences is regarded as very significant in building new life on this peninsula. It will be done with the hands of its own people, because they are better for this than foreigners.

* Encourage the people of the peninsula to religious enthusiasm, calling for what is good and preventing what is bad, in addition to strengthening piety and longing for promotion to protect the Sharia.

The priorities include thankfulness for the graces expressed orally and in writing. The duty of anyone who praises Allah for these attributes is to preserve them, maintain them and know that any distortion of them is a violation to them and decreases thankfulness for them.

Therefore, any foreign habit or vile civilizational factor should be destroyed. Privilege on the Peninsula should be purely Islamic, which denies any blind imitation and the touch of any dirty hands.

Allah is the Best Guide to the Straight Path.

(1) Ibid., p. 164.

Perceptions of the Future

By: Dr. Skeikh Jaasim Muhalhil Al Yaseen[*]

Resurrection of civilization entitles the necessity of growing and bringing up the unique cadres of the nation's geniuses and leaders, and establishing a gathering of the peninsula's scholars and scientists to discuss the situation thereof. Also we must plan and refine the religious syllabi in such a way as to teach both religious and life sciences. We must inspire the civilizational heritage after being thoroughly refined, and abandon the limited regional view to adopt an international view. This view would be concerned with the causes and problems of the nation and with the ordering of priorities thereof

Introduction:

This point, «**Perception of the Future on the Arabian Peninsula**», is based on the two previous points, namely:

1. **Inspiration of the Past (The Historical Civilizational Experience)**
2. **The Reserved Potential**

This point is distinguished with special characteristics, originating from its futuristic subject. Therefore, its results are uncertain. They are proportional because it discusses an unknown future, which we are tackling using scientific methodology and material evidence. This is preceded by Divine evidence from the immortal message of Islam.

(*) Researcher – Professor of Islamic Culture, Faculty of Sharia, Kuwait University (Kuwait).

I was keener to show some objective glimmers regarding the achievement of the civilizational resurrection project, than to show futuristic scenarios. Because according to my opinion, it is useless to dispute scenario expectations and it is useful to discuss how to overcome the obstacles of the present and future expectations. This can be done by drawing broad and realistic plans for how to get out of the critical civilizational dilemma, to cure the areas of defect and prevent the causes of defaults and impediments.

This is what I tried, diligently, to focus on, in an objective and concise manner. I depended on different methods to reach a detailed analytical dimension. I tried to explore the main structures, and constructive methods to form a comprehensive view from which we can reach the point of evaluation and hence proposals and solutions.

The elements of treatment were in two categories

The first category «Perception of the Future (supports and constant factors)»:

1. An Introduction on perception and Future Needs.
2. What is the future insight for the Arabian Peninsula (GCC States)
3. Fundamentals of Future Insight
4. Outlines of Future Insight for the Arabian Peninsula.

The Second category: «Glimmers in the way of Civilizational Resurrection of the Arabian Peninsula»:

First Glimmer: Combining intellect and inspiration to rally civilizational resurrection.

Second Glimmer: Restoration of trust to form faith in civilization.

The Third Glimmer: The modern image of ruling with Sharia.

The Fourth Glimmer: The Need for openness towards others.

The Fifth Glimmer: Together towards Islamization of technology.

The Sixth Glimmer: Reconciling between authority and society.

The Seventh Glimmer: Islamic theory of education.

First category
Perception of the Future
(Supports and Constant Factors)

1. An Introduction on Perception of the Future

Man's desire for the best is almost inherent in his nature. No one on earth has no hopes to be achieved and no dreams to be realized. Everyone looks at the future through his own view to life. Either his view is wise and reasonable, or it shows initiative and emotion. The hopes and aspirations of people towards themselves and their nations are different. These hopes, however, will not vanish or disappear unless life itself disappears. Moreover, we can say that this attribute is not restricted to humans. It can be found in some other living creatures. An ant, for instances, save some food during the year to use during winter, when there is no activity. Therefore, the issue is broader than what some people think.

Differences in people's aspirations are attributed to the presence of some deposits, which have appeared in certain environments in terms of new traditions and habits, and which appeared in several images of dependence, infirmity and laziness in work, loss of energy, weakness of determination and other types of weaknesses that render any person far and strange from his reality and present, let alone his inadvertence, totally or partially, towards the future.

Islam, since its appearance, has directed the people to be concerned with the future, as they are concerned with the present or more.

Religion has connected the Last Day, Which is a future after this worldly life, with belief (Faith) in Allah, as was mentioned in Qur' an «**But it is righteousness, - to believe in Allah and the Last Day**...» *(Baqara:177)*. That means any Muslim should be concerned with the future from his instant moment up to the doomsday (Hereafter) and he should always be ready for that future. The Muslim, while he is

leading his instant life, plans his future in the light of his recognition of the surrounding enemies and sincere friends, available facilities and possible power. He will not be ridiculously glad with victories and successes, nor will he be submissive to failures and sadness. He always aspires to the best and searches for correction and reform, both for himself and for all humanity.

The Muslim looks at the future optimistically, despite darkness, obstacles and disasters. This was shown and explained in their religion. When Muslims were asked to give a good opinion of Allah the Sublime, Prophet Mohammed (pbuh) used to be pleased every morning if he heard optimistic words. These included calling Allah by a name that denoted success or saying words like «relief comes after difficulty,» or saying «truth is permanent and falsehood is vanishing».

Through this optimistic spirit and honored prophetic knowledge, together with a reading of history of human disputes between truth and falsehood, it could have been easier to reach the results if favor of the divine right.

There are samples of futuristic perception, which is based on prophetic knowledge and reading of cosmic and religious events. The Prophet (pbuh) said to 'Ummu Haram bint Malhan in Medina while the Arab tribes and Quraish were lying in wait for Muslims, «**I was shown some people from my nation Fighting in the cause of Allah. They were crossing the sea as if they were kings on their thrones.**»[1] The Prophet (pbuh) also said to a man who came to him complaining the severity of difficulties and misery in Mecca due to torture, «**By Allah, this religion will be completed to the extent that a rider will travel from San'aa to Hadramaut fearing nothing but Allah, and that a wolf might attack his flock.**» [2]

It is true that the Prophet (pbuh) had knowledge of the unknown. This had its effect on determining time and place. However, the absolute triumph is available to anyone who recognizes the nature

(1) Reported by Al- Bukhari.
(2) Reported by Al- Bukhari.

and events of humanistic and cosmic life. Allah the Almighty said, «**Allah has decreed: 'It is I and My messengers who must prevail.**» *(Al Mujadila:21)*. And the Sublime said, «**Allah has promised, to those among you who believe and work righteous deeds that He will, of a surety, grant them in the land, inheritance (of power), as He granted to those before them. (And) that He will establish in authority their religion, the one that has been chosen for them. And that He will change (their state) after the fear in which they (lived) to one of security and peace. They will worship Me (alone) and not associate anything with Me.**» *(Al-Nur:55)*.

This expectation of the future is dependent upon knowledge of the past and present.

It is very important to expect the future, and to understand the deeply imbedded and potential effects of change, whether these effects are positive or negative, before they occur. Islam appeared to eradicate from the Arabic speech such phrases as «despair is one of the two eases;» The good news of Islamic awakening has appeared since the last part of the second millenium, and it will grow and progress in the third. Someone said to a sheikh, «Innovations are spreading. » He said, «Allah knows about their extinction.»

No observer can see any contradiction between Sharia and the tools of perception, because the science of perception does not decide that expected events are inevitable. They may or may not occur, partially or totally. The inevitable occurrence of events was mentioned in the Holy Qur'an and the Sunnah, i.e. things will happen in the future. Example: «**There are two types of inhabitants of the fire. I didn't see them...**»[1]

In our traditions, we call someone the 'inspired one' (Al Mulham), i.e. he knows how to deal with the past and present to plan for the future, like Umar ibn Khattab.

The biography of the Prophet (pbuh) showed his concern with the future. The two pledges of allegiance at Aqaba were two important steps in drawing the future of Islam. Telling Suraqa that he will own

(1) Reported by Muslim.

the two rings of Kisra (Chosros) was a future insight by the Prophet (pbuh).

Islamic raids and invasions were to fix the present and support the future. Many other events show the concern with the future and preparation for it, so that the scale of Muslims outweighs others. The sensible and reasonable khalifas of the Prophet (pbuh) and their followers did the same.

Therefore, Islam extended to the East and West and disseminated in the Peninsula and other areas on the bases of justice and fairness, in which people enjoyed prosperity and security.

Obstacles and Challenges:

Muslims today are asked to foresee the future and to anticipate what is concealed therein regarding religion, land, wealth and property. This is because they are facing multiple challenges and surrounded by dangers in various areas.

From an economic viewpoint, for instance, the West is continuously exhausting the wealth of the Arab World, imposing obstacles in front of the slightest appearance of economic power. Additionally, they disseminate unemployment, trying to abolish boycotts, closing customs duties and opening wide portals for foreign goods and commodities mixed with values and images that threaten Islamic identity in many countries. This leads to destruction of the family system, the spread of divorce, dissemination of drugs and the disappearance of values. In the cultural field, the nation will be faced by thought invasion, whereby Western ones will replace Islamic values.

If Muslims are facing these challenges in their daily life, they are also facing a greater challenge, which is directed at Islam itself. In the past, these trials were limited to the branches of religion in terms of the Arabic language (the vessel of Islam), etc. They would ridicule and devaluate all people concerned with it. Moreover, they attacked its letters and terms and the way it is written. Additionally they tried to substitute it with foreign languages.

This was in the past, and it still exists, in terms of widening the circle of challenge to religion. It has reached the extent that the Prophet (pbuh) himself was attacked, the Holy Qur'an was deformed and misinterpreted. Moreover, they uttered and used vile and sinful terms for Allah the Almighty.

An attack on Islam is usually preceded, accompanied and followed by attacks on Muslims. The aim is to stop Muslims, calm down their voices, declare their silence and make them submissive to the status quo. That is the state wherein the Muslim nation has surrendered to the Jewish and Zionist invasion. It does not accept any head to be raised, any opponent to refuse or any man to say no to familiarization and the consequences thereof.

In the presence of these challenges facing Islam and Muslims, how can the perception be? How can we pass this dark tunnel? How can we overcome these problems and challenges in light of the axis of this research on perception and it role in the Message?

2. What is perception of the future of the Arabian Peninsula?

1st. Perception or Anticipation

There is no difference between the two terms. The first is concerned with activating sight and insight. Through this, one can know the unknown future by viewing and reading the past and investigating the present, tying it together with the threads of development, construction, causes and reasons for any event. The other terms (anticipation) connotes expectation.

In the old days, Arabs would climb up to a high place to see the surrounding area, and deduce what was going to happen. It is well known that looking from a high place gives a a comprehensive view, offering anticipation of what is going to happen. So there is no contradiction or difference between the two terms.

2nd. What is perception of the future?

As for perception of the future for the Arabian Peninsula, it is constructive criticism of the status quo, and a thorough review of its past experience in carrying out the Islamic Message in terms of values and civilization, religion and state, secular life, and the hereafter. This is to restore its role and leadership in carrying the flame of Islamic civilization once more to a world of civilizational randomness, in an overwhelming sea of materialistic progress.

3. The pillars of perceptions of the future for the Arabian Peninsula.

Perception has two pillars:

The First Pillar: Self-Awareness

This is the first pillar of perception, because you can't proceed forward without knowing who you are. The one who is ignorant of himself is more likely to be ignorant of others, and is likely to be at random in occupying a high place. Here, self awareness means the state of true evaluation of the reality of the Arabian Peninsula (GCC) from all political, economic and social aspects. It may be called the prescription of the present civilizational reality, in addition to the restoration or resurrection of our civilizational heritage, the examination and review thereof in a new look. This will be based on extraction of the power elements, dropping the elements of weakness and deviation. A preparatory process will inform us of their causes, reasons and effects on weakening and deviating the Islamic civilization from its sound and true roles.

The Second Pillar: Awareness of the Status Quo (as seen by others)

This pillar is like the second phase in the perception process. Awareness here is general with a degree of specialization in humanistic aspects.

This empowers a Westernized study (like the Oriental studies), that studied precisely our heritage and read our current conditions. Accordingly, Westerners occupied us directly, or indirectly be directing our thoughts through cultural invasion. The role of orientaliztion in our cultural life is obvious to everyone.

The Importance of these two pillars:

These two pillars resemble the two wings of a bird, which is flying to see the future. I might not be far from the truth if I say that any defect in one of these two pillars will lead to a defect in the evaluation. Then in viewing and hence a default in forecasting and recognition of the future scopes.

4. Outlines of the perception of the future of the Arabian Peninsula

According to the previous introduction, I can point to the following, which might show the view of the process of future perceptions for the Peninsula.

These points do not constitute a futuristic scenario, but they constitute landmarks of that future:

First: The Arabian Peninsula is still the Qibla of the Islamic world for all regions and capitals.

This spiritual role may develop in the future, under the umbrella of a civilizational project, to carry out the missionary role, in order that the world's spiritual direction through its anticipated civilizational experience. This way the souls and consciousness of humanity, Muslims and other, achieve the anticipation of Qur'an about the prophecy of Muhammad (pbuh) and his message, «**We sent you only as a mercy to all creatures.**» *(Al-Anbiya':107).* And to achieve the good news of Qur'an about the religion of Islam, «... **to make it superior over all religion.**» *(Al-Tauba:33).*

Second: The continuation of direct and indirect attacks and conspiracies against the peninsula, under current world changes.

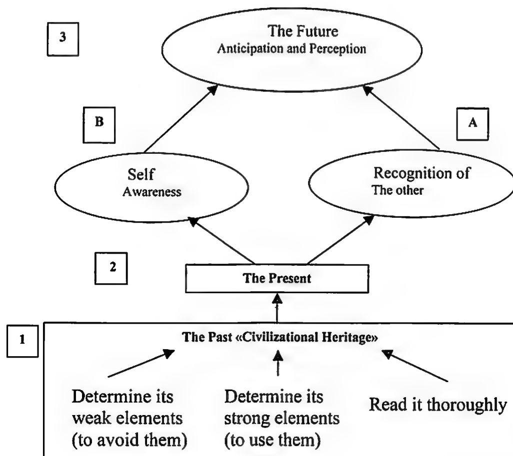
The international Zionist campaign against Islam is obvious. It is launched under the term 'terrorism' to occupy Palestine and the sacred Muslim areas there, and to prevent Muslims from gathering together in the greatest universal convention during the season of pilgrimage.

The Zionist role is expected to increase if it is not positively faced, i.e. by direct response through unveiling and disclosing these plots. Additionally, we must destroy them whenever they are successful. Finally, we must try to establish an international «lobby» to exhibit the truth and civilizational values of Islam, which the whole community needs, i.e. a religion of noble morals.

Thirdly: unification and cooperation of views and sound, conscious scientific planning can bring the peninsula back to its spiritual and civilizational leadership worldwide.

This will be achieved through the ability to exploit the religious position of the sacred places on the Island, and direct the huge financial resources therein towards the exhibition of Islamic alternatives and the Islamization of technology. This will bring technology in favor of humanity while realizing social harmony and provision of broad outlines of understanding between authority and society.

All these are sufficient to realize the required end and to restore the leading civilizational role of the Arabian Peninsula.



A diagram showing the system of anticipation and perception of the future of the Arabian Peninsula, (States of the Gulf Cooperation Council).

Second category
Glimmers of Civilization Resurrection of the Arabian Peninsula

Introduction:

To complete the previous section, I would like to mention the following glimmers. They resemble a guide to a sound theoretical perception and a realistic work to restore the civilizational role of the peninsula to answer to the humanistic need for a spiritual dimension. It is not found in materialistic civilizations that indulge in possessions and lusts at the expense of spirit and consciousness.

I have focused on mentioning glimmers of getting out from the present civilizational dilemma, to realize the required civilizational leadership on the Arabian Peninsula. A secondary objective is to give mercy to the world through the restoration of the pioneering civilizational role of the nation of the Islamic Message. These glimmers are as follows:

First Glimmer: Combining intellect and inspiration to rally civilizational resurrection.

Second Glimmer: Restoration of trust to build faith in civilization.

Third Glimmer: The modern image of ruling with Sharia.

Fourth Glimmer: The Need for openness towards others.

Fifth Glimmer: Working together towards Islamization of technology.

Sixth Glimmer: Reconciling between authority and society.

Seventh Glimmer: Islamic theory of education.

Conclusion and Summary.

First: Combining intellect and inspiration to rally civilizational resurrection

One of the several virtues of Allah the Almighty is His bestowing us with the gift of intellect and our worship of Him, for there is no prescribed worship, or supererogatory or ceremonial or any others except through Him. The gift of intellect gives the Muslim the chance to use it to search and discover news and events, explore the causes of calamities and understand the parameters thereof. This gives the Muslim many good values that he can use in his religion.

This is indicated in many Qur'anic verses: «**Have they not travelled through the earth and seen what was the end of those before them?**...»*(Ghaffir:82)*. And the Most High says, «...**Take warning then, O you with eyes (to see)!**» *(Al Hashr:2)*. And the Sublime said, «**Behold, In the creation of the heavens and the earth, and the alteration of night and day, these are signs for men of understanding.**» *(Al Imran:190)*.

Thus, the authorities on the peninsula (GCC) should work together to reasonably plan a joint administration with an Islamic behavior. This is because there is no contradiction between the reasonable mind and the true religious quotation, they support and back up each other. The quotation is immortal and correct. It is from Allah the Almighty, «**We have, without doubt, sent down the message.**» *(Al Hijr:9)*, and He has not allowed any crookedness in it. Also from Allah comes man's common sense: «...**and taught you what you knew not (before), and great is the grace of Allah to you.**» *(Al-Nisa'a:113)*. «**He taught man that which he knew not.**» *(Al 'Alaq: 5)*.

This homogenous double state leads to:

1. Balance in thought and behavior, because the mind and Sharia are the two wings of progress.

2. The uniqueness of the missionary role of the peninsula as a balanced and integrated role, which acts with both mind and law, not merely with spiritual rites or religious devotion performed without thinking.

3. Adoption of the two sides, intellectual and spiritual, because there is still a dispute between the secularist and those who call for application of Islam without any consideration to modern science. The secularists call for the separation and independence between spiritual and civil life in Muslim countries, with the existence of religion only in mosques and books. The others call for boycotting scientific and technological facilities, or at least putting them in a third rank.

Second: Restoration of trust to form faith in civilization
(The model of the old Islamic civilization)

This model or example should be regarded when performing the required futuristic role of the Islamic civilization. When the light of Islam emerged from Mecca, and completed in Medina, and from there it spread everywhere, it molded a splendid Islamic system, enjoyed by Muslims, Jews and Christians. Moreover, polytheists and pagans benefited from the mercy and justice therein. «**We sent you only as a mercy to all creatures.**» *(Al-Anbiya':107).*

The Islamic civilization was the connecting ring between ancient civilizations and modern European civilization (and was a main base in the modern Western Civilization).

This was stated by fair Westerners, e.g.:

1. George Sarton
2. Gustav le Bond
3. Antoine Bassi

and others. Le Bond, the famous French sociologist said, «There was no European author, until the Fifteenth Century, that did not take from Arab knowledge.» He mentioned a number of European

scientists of that time and said, «All of them were either students of Arabs or took from their books. The books translated from Arabic, especially the scientific books, were used as the base upon which education in European universities was founded for almost five centuries.»

We can mention here, for instance, the Spanish universities and institutes, and their role in civilizing Europe, to the extent that when Muslims were defeated, the Spanish were proud of their Islamic civilization and continued to follow the example of the Muslims. The King of Arjuan only knew how to write in Arabic, because he had been taught in the Muslim institutes, schools and universities of Spain. In the area of faith civilization, he and those like him enrolled without problems.

Alfonso the Sixth, King of Spain, was called the Emperor of Two Faiths, Islam and Christianity. He used the Muslim city of Tulaytila, after he conquered it, as a house of knowledge. His successor, Alfonso the Eighth, kept the Arabic writings on coins, while the Islamic and French coins used to be the currency of the Christian kingdom of Spain and Southern France for 400 years.

Europeans also benefited from the Islamic judiciary and administrative systems and in social affairs.

It is difficult to discuss in detail some of the effects of the Islamic civilization and its role in Western development. However, we can conclude with some points:

1. The old experience (example) of Islamic civilization deserves pride and esteem and it is restorable.

This has been proven by clear evidence in its first parts, because it occurred indeed. Since it has already occurred, it is liable to occur again due to provision of suitable factors. This is a clue to obviate the scopes of the missionary dimension of the peninsula in the past, through our unpleasant present and up to a glimmering future.

May Allah give grace to the poet who said:

To build as our predecessors built
In addition, do as they did.

2. Building up trust in the Islamic civilization in a correct and sound way is a safe way to restore the civilization

This can be achieved by increasing the sense of pride and esteem of Islamic civilization in a correct manner. Do not only denote or mention it, but show it according to two factors:

1st. A studied systematic plan that can be distributed to promising Muslim generations to be proud of their predecessors.

2nd. Show the civilizational imprints of the Islamic civilization, not merely through poetry, but through the following:

- Exhibitions and fairs of Islamic civilization, which I suggest be made in every city or at least in the large cities.
- Study examples of our predecessor's civilization in different fields.
- Encourage Islamic spirit in daily practices, by naming universities and scientific institutes after famous and great Muslim scientists.

Third: The modern image of ruling with Sharia

This depends on the fact that the first aim and primary objective of Sharia is achieving the good of people in this life and in the hereafter. The evidence of this was mentioned by religious fundamental scholars, who said that the Sharia was basically issued to achieve the good favor of people in this life and in the hereafter.

This aim was agreed upon by all Islamic scholars. Moreover, Imam Al-Shatibi went further in saying that these agreements are regarded as an imperative that should not be denied or negotiated. He said, «What is reliable for us is that we agreed upon the fact that the Sharia was issued in favor of people, and this is not a controversial issue.»

This is also what Imam Al-Shaf'i mentioned in «Al-Risala»: «Everything revealed and sent down by Allah the almighty is mercy and guidance, whether it is known or unknown by anyone.»

Imam Ibn Al-Qayyam detailed this by saying in his famous book, «The base and pillar of Sharia is the good of people here and in the hereafter. It is totally justice, mercy and benefits.»

Evidence from the Holy Qur'an includes: «**Allah does not wish to place you in difficulty, but to make you clean, and to complete His favor to you.**» *(Al Maida:6)*, and «**Allah intends ease for you. He does not want to put you to difficulties.**» *(Al Baqara:185)*, in addition to many other verses with the same meaning, i.e. issuance of rules was mainly to realize the favor and interests of people in both lives. This issue has been mentioned in all branches and details of Sharia.

According to the previous proof and the extracted implicit truths, we come to the following:

If the countries on the Arabian Peninsula (The GCC states) rule with Sharia in a correct way, by realizing its purpose and convictions, there will be a well established path and clear method for achieving the following:

1. Preservation of the Islamic and Arab identities of the Arabian Peninsula

Therefore, it will be safe from suspicious wars, growing sedition, troubles of Westernization, and the sedition of brain washing and cultural invasion. Why not? It is a focal point for spreading justice, of light dissemination throughout the world. It spreads Islamic justice by achieving the purposes of Sharia in keeping the good of people and whatever benefits them in this life as well as in the hereafter.

Compare this with other countries that entered the depths of sedition. They tried every type of rule, depending on social justice and its formation. Eventually these countries found themselves confused, complaining of an identity crisis and overwhelmed by

misery and civilizational anxiety. This is not the suitable place to show details of these examples.

2. Preservation of its spiritual position in the Islamic World.

This depends on true and sound application of Islamic rules according to righteous purposes, and according to consideration of the ever changing reality, the active society and the reality of overwhelming globalization.

Thus, foresight will show us that spiritual leadership will not be only through wealth and richness, or through economical prosperity or technological progress. Rather, it will be through application of the teachings of true and correct Islam. Such an application is consistent with the globalization society and the information reality in such a way that the true and realistic application of Islamic rules will be desired by people, freely chosen, seen and heard in terms of fairness, opinions, writings and reading.

This is the primary introduction and the main gate for acquiring the grace and luxury of this life as Allah has promised: «**If the people of the towns had but believed and feared Allah, We would have indeed opened out to them (all kinds of) blessings from heaven and earth.**» *(Al A'raf:96).*

3. **Renewing spiritual leadership on the peninsula within the framework of resurrection of Islamic civilization.**

By this, the spiritual leadership of the peninsula will be restored at the level of the Islamic world. This is because Medina was a center of Qur'anic revelation after Mecca, and it was the first spiritual and administrative capital of Islam during the era of the Messenger (pbuh). Gradually it started to lose its administrative role. However, it remains the spiritual capital at the levels of state and administration (Islamic conviction was applied on both leader and subordinate), and at the levels of society and individual. This was the reason that Imam Malik, may Allah be pleased with him, decided to regard the deeds of people of Medina as one of the references of legislation. This was

called by the fundamentalists "the deeds of the people of Al Medina" This was based on the fact that Medina was the spiritual capital of Islam, and any activities and deeds there are connected with the past time of the Prophet (pbuh) [1].

Fourth: The Need for Openness towards Others

These words are somehow suspicious, so they should be adjusted. Here, we mean recognition of other people and openness towards their culture and thinking, within the framework of our values. This is a Qur'anic requirement. «**Oh Mankind, We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other.**» *(Hujurat:13).*

In my opinion, there is no problem regarding the permission of absolutely knowing others to be near to them or to recognize them. The problem is in ignoring them, which brings about blame and censure.

The other stage of this recognition is that of response and reaction to them. This often follows the stage of knowledge. Response does not necessitate belief in others, their offers or their thoughts. The civilizational framework of your own culture must appear. Thus, this stage requires another stage, the stage of criticism and insight, followed by response and reaction. This is a two-step process.

Step One: Acquisition of useful knowledge (useful to me)

Acquisition here is absolute, including any useful and new knowledge, opinions, applications, methods and machinery, because this lies under the acquisition of wisdom, which we are asked to take from anyone. We see this in the hadith: «**Wisdom is a cherished desire of the believer. Whenever he finds it, he is more deserving of it.**»[2] It is a human heritage, not connected with race, land or religion.

(1) Al Gamhoor did not agree with Malik in this . They did not take the deeds of Madina as a main sourse in Sharia.
(2) Reported by Tirmizhi.

As for acquisition here, it is one of two:

1. It is a totally new thing. This will be adopted after being adjusted, in terms of aims and ends, to be consistent with Islamic civilization and its values.

2. It is an old thing developed into a new shape. It must be related to civilizational origins, i.e. connected to a civilizational parentage. It becomes a ring of communication to and a way of development for that past. It is not surprising if the son is superior and more brilliant than his father, but he owes the father his parentage and precedence.

Step Two: Criticism of unsuitable knowledge and exhibition of an alternative.

This stage is no less important than the first. I cannot say that every new thing from others is suitable. Many things are not. However, I must not blindly refuse them. Rather I can go further to show the alternative according to insight and wise criticism. And the peninsula is full of alternatives. It is favored with an ancient history and long lasting civilization. These enable it to offer Islamic alternatives, whether in the fields of technology and science, or humanities and literature.

Let us conclude with the following:

1. Openness is an Islamic requirement brought on be social circumstances and religious values. Through it we can disseminate the Islamic message and restore the spiritual leadership of the world. Our glory lies in bearing the responsibility found in that assignment. **«We have revealed for you (O men!) a book that will give you eminence»** *(Al-Anbia'a:10)*.

2. Openness is the main way of coupling, supporting, renewing and reviving thoughts. It is the key for melting the ice between others and us especially after the current events in our Muslim World.

3. Because the peninsula had relations and openness with the world through its spiritual values, it is now qualified to restore the

same role by adoption of openness. This will be by give and take, and not by giving only as in the past. This is clearly seen in the Qur'anic verse: «**And proclaim the pilgrimage among men. They will come to you on foot and (mounted) on every camel, lean (on account of journeys) through deep and distant mountain highways. (This) that they may witness the benefits (provided) for them, and celebrate the name of Allah** ...» *(Al Hajj:27 – 28).*

The Fifth: Towards Islamization of Technology

According to what we have mentioned about the peninsula, as it owns energy resources and capital. Since it is the strategic direction (qibla) of energy in the world, it can use technology in all fields and in economic and social structures.

It is well known that modern technology is Western in origin, development, effect, and result. Because this technology aims at achieving prosperity for mankind, which we all agree on, it does give us continuous pause.

For although this technology is substantial in most of its civilizational aspects, which can be shortened metaphorically into silent electronic devices controlled by scientific theories, they are directed, manufactured and run by human beings. You can say they are Western in behavior, means, aim and direction. The values of Western civilization have been greatly reflected on this technology. In turn, it has imposed great effects on the daily social pattern of life, to the extent that the machine has become contiguous to their lives.

So, this factory has men and women working together, mixing with each other during the night shift. Meanwhile, that machine requires that a woman work away from her house for different periods of time, to the extent that she should not become pregnant of deliver a baby, lest she lose her job. Yet another job requires separation, devotion and depravity of legal relationships, such as marriage, sons and enjoyment of a quiet and loving family.

Accordingly, certain patterns of life, each with its own values, were developed in order to comply with this technology, e.g.:

1. Higher consideration for individual life, at the expense of community life, coupled with the release of total individual freedom.

2. The spreads of extramarital sexual practices sometimes just for weekend entertainment!

3. The perfusion of brothels, discos, gambling and alcohol in public parks to attract those oppressed workers!

4. The unrestricted perfusion of pornographic materials though all the various media, and including every type of pornography.

5. The perfusion of homosexuality, with the West giving license to it.

All these practices are run by modern technology to reach the maximum degree of enjoyment as compensation for hard work with modern machinery.

These practices are covered and protected by legal and institutional frameworks that guarantee that machines work, factories produce and technology yields great profits. Thus, the economy grows and luxury is achieved!

We submit the following scenarios:

1. Do we totally abandon Western technology and refrain from dealing with it?

2. Do we take it completely, with its good and bad, and within its original environment?

3. Do we start from where they ended? In addition, how is that in the absence of a scientific and technological base?

4. Do we take some and leave others, and if so what is the standard of that? What are the mechanisms for taking and leaving? What about a comprehensive technology that can't be taken partially?

5. What if we take from them what we want, after we adapt it to our traditions and values. Are we regarded as being consumers and followers?

These types of questions may lead to confusion. However, the correct thing is the Islamization of Western technology, on the Arabian Peninsula and in the Muslim countries. We must obtain the ability and readiness to compete with the West in this technology. This is not a difficult requirement, because we were already prepared for this in terms of the presence of spiritual and substantial facilities with which Allah has favored the peninsula.

By adopting the previous hypothesis, you can see the following points:

1. Islamization of technology is the way we should follow and achieve in the near future to compete with the West later.

2. There are numerous objectives for the Islamization of technology, including:

1st. Protection of our society from these social effects related to Western machinery.

2nd. Exhibition of an Islamic alternative for running technology, to prove the importance of a civilized orientation. That means one connected to a barrier of values and a light of inspiration. It is more beneficial than the mere materialist orientation, devoid of spirit or value.

3. Preparation for the promising Islamic experience in technological progress. This will prove that Islam encourages insight, respect and contemplation of cosmic signs and Divine laws therein, as well as utilization of all these to achieve prosperity for humanity.

Thus, Islamization can lead us to an Islamic experience that is still not active. I am talking about connecting machines and values, the spirit and the body, heaven and earth. The outcome of this connection is richer and more useful than the outcome of materialism

as practiced in the West. Islam is generally good, and it is the religion of our total life. This should be utilized and carried out by the peninsula before any other area.

The Sixth: Reconciling between authority and society

All the regimes should take care of this orientation and understand the importance of reconciliation and cooperation with those who are committed with Islamic values. They want to realize Islamic goals, if any sort of clash and creation of differences with others should be avoided, lest energies become exhausted, efforts lost and the nation weakened. The Peninsula, in particular, would be deflected from its orientation.

Also, those committed to Islam should develop themselves from inside. They should get themselves out of the limited circle of just reacting to secular movements. Rather, they should exhibit an alternative that does not ignore others, but strives hard to possess awareness of what they have. If it is useful, then they might use it. If it is harmful, they should refute it with sound evidence, and confront it with a useful Islamic alternative.

They should also refrain from being fanatics and partisans. They should work in a spirit of comprehensive brotherhood, using and taking up all energies, activities and talent.

The Seventh: Islamic theory of education

It is worth mentioning that any change should be a comprehensive social change, so that its effect is apparent, gaining the approval of the society, lest it rejects it at a later day.

In this context, we draw attention to the importance of preparing the society by activating the missionary role of the Peninsula. This must be in the framework of a major project, namely: «The Missionary Dimension of the Gulf Cooperation Council; from viewing the past to perceptions of the future.»

The factors that help the peninsula carry out this role include harmony of society, absence of religious ethnicity and absence of the fear of uprising by ethnic groups. Bear in mind that some limited frameworks that should not be ignored, e.g.:

1. The framework of tribalism,
2. The framework of partisanship,
3. The framework of sectarianism, and
4. The framework of Westernization.

These frameworks could not constitute any effect at present or in the near future, Hoover, they should be observed, and solved before being aggravated and magnified.

The most important solutions thereof my be:

1. Strengthening religious and national loyalties

By so doing, tribalism, which sometimes takes on dangerous types and deflections, could be overcome.

2. Resorting the pure source of legislation (the Holy Qur'an and the Sunnah of the Prophet (pbuh), in order to eradicate the condition of detestable sectarianism.

It is worth mentioning that sectarianism, with the meaning of adopting the true and correct religious creed is acceptable as long as it depends on following evidence after insight into it. However, if it depends on ignorance and pure imitation, or if it leads to detestable racism, destroying sectarianism, then it will be refused and denied.

3. Exhibition of the Islamic identity, being proud of the accepted, longstanding Islamic and Arab traditions, is the method of avoiding Westernization.

Westernization is an accidental temporary condition. It emerged at the time of identity crisis. It is attractive as long as weak loyalties pervade in the absence of a suitable alternative. At this point some questions may be raised:

1st. How do we realize harmony of society?

2nd. What is the correct way of repelling society's negative values? How do we overtake the other expected ones?

3rd. How do we prepare the peninsula society for the stage of carrying out the missionary role?

These are compound questions, and require a complex solution, which was proposed previously by others. Here we will emphasize it:

It is «the need to develop a compromise Islamic theory of education, encompassing the whole society. This includes all its types and shapes, acts for refining and preparation thereof. The aim is to receive the Islamic values and carryout the role assigned to our society, i.e. resurrection of the civilizational and pioneering roles of the peninsula.»

The Islamic educational theory for molding and preparing society:

This is not a suitable place for giving details of this theory. (1) It is rather a place to make one aware of their existence and show their importance within the planning for the revival of the peninsula's missionary role.

Signs of the Theory:

The signs of the theory emerge from:

1st. The Holy Qur'an and correct Sunnah of the Prophet (pbuh).

2nd. The educational heritage of Muslims and modern studies about it.

3rd. The contemporary educational heritage (after being refined from inconsistent parts and after Islamization of other parts so that all are consistent with our civilization, values and objectives).

(1) To know about this theory, see the Conference for Preparing an Educational Atmosphere to Apply Islamic Sharia Rulings, (First Point: Education in the Foreground of Islam), within the works of the Supreme Consultation Committee to work towards completing the application of Islamic Sharia Rulings, p. 40 onwards.

The Principles and Premises of the Theory:

This theory emerged from the distinguished Islamic vision:

1st. Allah the Almighty

2nd. the Universe

3rd. Man

The Objectives of the Theory: [1]

The theory generally targets the following:

1. Worship (The ultimate goal being that Man worships his Lord)
2. Freedom from any and all bonds or submission to other than Allah.
3. Completion of good morals, one of the ends of the message of Mohammed (pbuh). «Verily, I was sent to complete good morals. » [2]
4. Learning.
5. Reasoning.
6. Social Direction
7. Prosperity
8. Physical Preparation
9. Enrichment of beauty and inner consciousness.

The importance of this theory may be this:

It prepares the peninsula society to carry out its role in reviving civilization and performing its missionary role. Also, it directs the society to work and act in such a way as to realize this role.

«The peninsula states (GCC) should cooperate and work together to crystallize and refine this theory and enact and enter it into the soul, culture, opinions and activities of the society to realize the perceived correct role.»

(1) Ibid., 56-60.

(2) Reported by Al- Bukhari in . «Al'adab Almufrad», Shaikh Al-Banni rated as correct.

Conclusion

From all previous discussions, we can conclude with the need to realize the following recommendations:

1. The need to bring up and foster unique cadres from the geniuses and leaders of this nation. Prepare them to lead the peninsula, which once lead the world in an Islamic March toward worldwide civilization.
   These geniuses and leaders should live the life of the nation, understand its reality, taste, feel its calamities, and fill their minds with religious methods and Islamic and humanistic sciences.
2. Compose a council of scholars for the peninsula. It will discuss the situation and plan for the future. They can cooperate with each other and with other councils to agree upon broad outlines on which efforts can be unified.
3. Review and refine religious methodologies to teach both religious and secular affairs. Graduate leaders and thinkers, not just scholars of limited specialization. These methodologies should be generally propagated to the scientific institutions of the peninsula states.
4. Observe and adopt the civilizational heritage, after thoroughly refining it to throw out the weak and keep the good and strong items. Then connect them with the present to be proud of it.
5. Overtake the limited regional opinions to adopt an international opinion that is concerned with the causes and problems of the nation, as opposed to the party, group or sect. I mentioned this in a broad article in "Al-Watan" newspaper.[1]
6. Distinguish between genuine and real issues and false issues. Set the priorities of the nation, starting from the peninsula states. The important should never come before the most important.

(1) See Al Watan Kuwaiti Newspaper.

Islam ... Religion of the Future

By: Dr. 'Arif Al Sheikh(*)

It is not by accident that the eyes of the world look at the Arabian Peninsula. This is due to the realization of the significant role that it can play. It is the stronghold and home of the most sacred places in the world. The Final Revelation descended there. It is the place of the richest areas in the world in terms of spiritual awakening energy and petroleum resources, the cause of invasions launched by nations today

Praise be to Allah (SW) and peace and prayers be upon His Messenger.

Discussing the Message of Islam and the future of the Islamic nation may be an extremely long discussion, because its beginning was complicated and so will be its end. Those who look deep into the nature of the beginning will find that there is nothing difficult for Allah. As Islam won in the beginning, it will win in the end, by the will of Allah. Look at how Allah has created all people as one nation and sent prophets and messengers to admonish and give them good tidings. Some believed while others disbelieved and each one of them got his reward, the obedient became good examples to be followed and the disobedient became bad examples for whoever has insight.

(*) A researcher – poet (U.A.E.).

This is the way of Allah in his universe when you see that conflict between good and evil is the nature of life, but good will win in the end.

The Islamic nations are confronted with the most serious period of their history. This situation must not weaken their will. Islam is not the cause of this situation, but we the Muslims are.

In this paper, the future will be discussed under the following titles:

People are One Nation, People Before Islam, Emergence of the Outset of Mohammed's Message, What Islam Called For, Islam is an Attractive Religion, Calling Others to be Muslims, Is Islam Still Strong? Why Have the Muslim Nations Deteriorated? Islam Calls for Knowledge, Islam is a Good Example, How to Bring Back the Previous Situation.

The reader may understand from the above titles that mankind tends to accept what is right and good, in spite of the fact that life is surrounded by obscurities. But, man himself will discover light as it is stated in the Qur'an. «**Have We not made for him eyes? And a tongue, and a pair of lips? And shown him the two highways?**» *(Al Balad:8 –10).*

What Muslims suffer from now must be the motive for a better future. They have to believe deeply that Islam is the eternal religion.

All People are One Nation:

When we read the verse, «**Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from your Lord, their differences would have been settled between them.**» *(Yunus:19)*, we feel it has almost the same purpose as the verse «**I have only created jinns and men that they should worship Me alone.**» *(Zhariyat:56).*

The first verse states that unity is naturally the core of humanity, the core upon which Allah created man, and it should be preserved by peaceful coexistence. The second verse states the human beings were not created aimlessly, but to develop life in all aspects, and make the

world a better place to live. This is achieved by affection, cooperation and fraternity. These values will not be fulfilled unless people worship one deity.

Religious symbols and rituals like prayer, fasting, pilgrimage and others call adherents to worship one deity, but the idea of monotheism is not embodied in religious symbols alone. It is a demand that coincides with the nature of creation. Theoretically, when we contemplate natural phenomena, e.g. the sky, air, rain, light, et al, we feel that each gives the impression of strength and that impression leads to worship of a particular natural phenomenon. This is how the idea of polytheism developed. Man continued to look for the strongest element among these conflicting natural phenomena to be his object of worship. The various deities were reduced to two. Strength was confined in one thing and its opposite, e.g. light and darkness, good and evil. Yet the human brain still wondered, not convinced by this dual worshipping. There had to be an absolute power behind this perfect creation. You cannot have a homogenous universe, so beautiful and perfect, created by two conflicting powers.

People Before Islam:

The Arabian Peninsula had embraced the idea of monotheism before Islam, polytheism, Judaism and Christianity. The Dutch orientalist, «Rhinehart Dussi», «states that in the time of Mohammed (pbuh) there were three religions, Judaism, Christianity and polytheism. When Mohammed (pbuh) was born in 570 AD, humanity was in a situation that demanded shock to bring them back to the right path» [1].

In his book, «The Life of Mohammed», «William Muir» states that «in the Fifth and Sixth Centuries the civilized world was on the verge of collapse, because the beliefs that supported that civilization were collapsing. It appeared at the time that the civilization that had been built for over four centuries was seriously deteriorating and

(1) See his book : The History of Islamic States in Spain and Morocco.

humanity was regressing into a state of lawlessness. Church laws were separating people more than uniting them.»[1]

History shows that the polytheism that prevailed in the Arabian Peninsula was associated with tribal pride and prestige. The idol was the symbol of the tribe.[2]

Judaism and Christianity were confined to certain parts of the peninsula. Judaism was in Al Hijaz and Yemen while Christianity spread in Najran, due to the conquest of the area by Romans. Ethiopia brought both of them to the Arabian Peninsula.

It may be stated that polytheism had much influence on the peninsula because the tribal communities tended to have independent deities. In ancient times, the 'Hanafiya' or religion of Ibrahim spread considerably among the tribes, particularly in El Hijaz. However, it was later abandoned and polytheism prevailed. Some Arabs retained Hanafiya and denounced polytheism. The famous poet Zaid ibn Amru ibn Nufayl gave a clear example of that when he said:

I do not worship 'Uzza, nor her two sons,

Nor my own idol of the Amru clan, Azur.

Is there one Lord or a thousand?

I will worship, then let the matters be sorted.

The Prophet (pbuh) praised that same Zaid ibn Amr saying about him, «**Indeed he will be resurrected on the Day of Judgement, one nation.** »[3]

Emergence of the Dawn of Mohammed's Message

In this religiously heterogeneous society, i.e. a mixture of polytheists, Jews and Christians, Islam appeared to cause a great social revolution in all fields. It is worth mentioning that Islam did not dethrone the previously heavenly religions, but it was a natural extension and development and a seal religion to all of them.

(1) See the translation of Muir's book by Mustafa Fahmi and Abdul Hameed Al-Sahar.

(2) Among these idols were Al-Lat, Al 'Uza, and Manat. Also Hubal, Yaghouth, Nesr, Suwaa', Wudd, Isaaf, Naa'ila, Sa'ad, Manaaf, Zhul-Khalasa, Al 'uqay'ir, Naham, 'Aa'im, Sa'eed, Mahraq, 'Awad, 'Awf, Zhareeh, Qays, Adal. See "The Book of Idols", by Ibn Al Kalby.

(3) Reported by Ahmed.

The common factors can be seen when one compares the Ten Commandments of Prophet Moses with the main teachings of Islam.

1. You shall not have strange gods besides me.
2. You shall not take the name of the Lord your God in vain.
3. Remember the Sabbath Day to honour it.
4. Honour your father and your mother.
5. Do not kill.
6. Do not commit adultery.
7. Do not steal.
8. Do not bear false witness.
9. Do not covet your neighbor's house.
10. Do not covet your neighbor's wife.

Next, look at Christian rules and find that they call for:

- Absolute asceticism and renunciation of the world
- Don't fight evil with evil
- Be olerant and loving
- Direct contact between Allah and Man[1].

All these teachings have called man to do for the good of others and avoid what might cause injustice. Islam is not an exception on the general basis. However, Islam added more, which seemed necessary to face human development in a new era. Islam is the seal religion of all religions. It is the last message. Allah said to his Messenger Mohammed (pbuh): «**We have not sent you but as (a messenger) to all mankind.** » *(Saba'a:28)*.

Prophet Mohammed (pbuh) says, «**No two religions will exist on the Arabian Peninsula.**»[2] Why not? Because the other heavenly religions were contained in Islam as it is the conclusive message. The Qur'an says, «**Say: 'Verily, my Lord has guided me to a way that is straight – a religious path, the path of Abraham, the true in faith. And he certainly joined not gods with Allah.' Say: 'Truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds. No partner has He.**

(1) See Comparitive Religion by Ahmed Shalabi.
(2) Reported by Malik.

This I am commanded. And I am the first of those who submit to His will. » *(Al An'aam:161–163).*

The Qur'an also says that the first prophet adopted Hanafiya, or the religion of Prophet Ibrahim and was never a polytheist. Yet it says about the last prophet that the religion of Allah is Islam, and says, «**If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him, and in the hereafter he will be in the ranks of those who have lost.**» *(Al-Imran:85).*

We conclude that there is no contradiction among heavenly religions. They all assert that monotheism is the religion of Allah.

All creation, humans, animals, plants, earth, etc. can be separated into living and non-living, but in the end, they are considered under the one expression, 'the creation'.

Therefore, this creation must have emanated from something. This is what the philosophers said, e.g. Plato. Aristotle said, «Everything created will return to the primary cause which moved everything, excluding the pre-eternal creation, which was set in motion by itself. »

Can theoretical and applied science, which doesn't believe in anything until it sees it, assert for us such absolute unity? Remember, it was once said, "The four physical elements are air, water, fire, and earth, the essence of nature."

Then they said that nature was not those four elements, but it was composed of other elements like oxygen, hydrogen and ozone. Then they traced the beginnings to other components, and then the components kept increasing and science proved that every element is independent of other elements.

Scientists then said that these factors are attributed to two diverse powers: active and reactive. By so doing, they fell back to the dual system. In the end, they agreed on calling it matter and energy. Through advanced scientific research, they left matter and energy and said what exists is radiation, which itself is one of the factors of light. So modern science has ended up with the conclusion that coincides with what had been mentioned in the holy books, i.e. the origin is light.

The Holy Bible says «In the beginning it was light».

The Qur'an says, «**Allah is the Light of the heavens and the earth**..» *(Al-Nur:35)*.

Therefore, Allah the One, is the only Being to be worshipped.

«**Say: He is Allah, the One. Allah, the Eternal, Absolute. He begets not, nor is He begotten, and there is none like unto Him**.» *(Ikhlas:1– 4)*.

What Islam Calls for

This could be summarized from the speech of Jaafar ibn Abi Talib to Nagashi, King of Ethiopia in the beginning of Islam. The first Muslim emigrants to Ethiopia had fled in fear of the hostile polytheists. He said, «We were ignorant people. We worshiped idols, we ate dead animals, we did evil, we harmed relatives and neighbors, and the strong offended the weak, until Allah sent one to us, whom we knew. We knew his ancestry, and his honesty and good behavior since his childhood. He called us to worship one deity, Allah, and abandon all that had been worshiped by our forefathers. He guided us to do good things for the pleasure of Allah. He directed us to renounce lying, taking money from orphans and defaming women. He ordered us to worship Allah only, and to pray, fast and pay alms. We believed him, did what he had ordered, and denounced what he had ordered us not to do. Our people, the polytheists, stood against us to force us back to darkness.»

Nagashi asked Gaafar whether he had any text of what their prophet preached. Gaafar got a part of Chapter Mariam and read it to Nagashi and his council, who were deeply affected, and tears came down.

In another situation, a pre-battle confrontation between Rustom, the leader of the Persian Army and Muslims, Rustom asked the Muslim leader, «What is the religion of Islam?» The leader replied, «Testify that there is no deity but Allah and that Mohammed is His prophet.» Rustom asked, «Is there anything else?» The Muslim leader replied, «Release mankind from the worship of worshippers to

worshipping Allah. All people are children of Adam and Eve, brothers from both parents. Rustom said: What is better than that?

Then Rustom called another Muslim, Rabaa ibn Amr came forth without dismounting his horse or abandoning his sword and spear. He spoiled the princely carpets of Rostum and said, «Allah has sent His prophet to free people from the narrowness of the world to the wide dimensions of His mercy, and from the injustice of polytheism to the justice of Islam.»

This surprised Rostum, so he withdrew to his people and said to them, .«Have you heard a mightier or clearer speech than that?» [1]

A third man, Mughira ibn Shuba, spoke to Rustom. He walked up to Rostum and sat beside him on his bed, but the soldiers took him away. He commented, "We Muslims do not enslave each other. We are all equal, but I see that you are different. This is unfair."

Islam was shouldered by men who were deep believers. These men devoted their lives to the worship of Allah, so that justice would prevail and light would overwhelm darkness throughout the Arabian Peninsula. What we see now in Muslim society is a huge gap between the Islamic era and the present state of Muslims..

The Method of Da'wa (Propagation) in Islam:

Islam built its lofty structure on solid bases that can not be criticized. Among these fundamentals are these Qur'anic verses:

- **«Let there be no compulsion in religion. Truth stands out clearly from error.»** *(Al Baqara: 256).*

- **«Invite (all) to the way of your Lord with wisdom and beautiful preaching.»** *(Al-Nahl: 125).*

- **«And argue with them in ways that are the best and most gracious.»** *(Al-Nahl: 125).*

- **«It is part of the mercy of Allah that you deal gently with them. If you were severe or harsh-hearted, they would have**

(1) See Algwaahir in Tafseer Alquran Al Kareem by Shiekh Tantawi (about surat Al Fatiha – the opining).

broken away from you, so pass over (their faults), and ask for (Allah's) forgiveness for them, and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust (in Him) » *('Al- Imran:159).*

- «Fight in the cause of Allah those who fight you, but do not transgress limits, for Allah loves not transgressors.» *(Al Baqara:190).*

- «... and conferred on them special favors above a great part of Our creation. » *(Al Isra'a:70).*

- «Oh Mankind, We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you.. » *(Hujurat:13).*

- «Allah forbids you not with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them. » *(Al Mumtahana:8).*

- «...But honor belongs to Allah and His Messenger, and to the believers ...» *(Al Munafiqoon: 8)*

- «Those truly fear Allah, among His servants who have knowledge. » *(Fatir:28).*

- «...and it was a duty incumbent upon Us to aid those who believed» *(Al-Rum:47).*

- «Verily, never will Allah change the condition of a people until they change what is in themselves. » *(Al-Ra'd:11).*

- «If you will help (the cause of) Allah, He will help you, and plant your feet firmly.» *(Mohammed:7)*

- «Allah commands you to render back your trusts to those to whom they are due». *(Al-Nisa'a:58).*

- «The believers are but a single brotherhood, so make peace and reconciliation between your two (contending) brothers, and fear Allah, that you may receive mercy.» *(Al Hujurat:10).*

- «Thus have We made you an Ummah justly balanced, that you might be witnesses over the nations.» *(Al Baqara:143)*

The sayings of Prophet Mohammed (pbuh):

- «**He who kills a protected Jew or Christian without cause will not feel the breeze of paradise.**» (Reported by Al-Nasai)

- It is said that a funeral passed him. He stood in respect, and was told that it was a Jew's funeral. He replied, «**Is he not a human being?**» (Reported by Al-Bukhari).

- «**Those who go too deeply into things, perish.** » (Muslim)

- «**Allah loves that the things He permits are followed as much as He hates that disobedience to Him is followed.**» (Ahmed).

- «**Rest your hearts hour by hour**» (Abu Da'oud).

- «**The best of conditions are in their moderation**» (Al Bihiqy).

- He also said, «**The most perfect Muslim in faith is the one with the best behavior, and the best of you are the best in behavior to their women.**» (Timizhi, and he rated it both good and sound).

- «**He who has no mercy for others, Allah will have no mercy for him.**» (Muslim).

- «**For every disloyal one, there is a banner on the last day that says this is the disloyalty of So-and-So.**» (Muslim)

- «**Whoever walks with an oppressor, for the purpose of helping him, and he knows that he is oppressing, is out of the fold of Islam.**» (Ahmed and Tiburany).

- «**In their friendly relations, love and mutual respect for one another, Muslims are like one body. If one part of it has a problem, the rest of the parts of the body calls to each other with sleeplessness and fever.**» (Muslim).

- «**Allah has prescribed beneficence on everything. If you must kill, be beneficent in killing. If you slaughter, be beneficent to the animal. Sharpen the blade so to make the slaughter easy**» (Muslim).

- «**The people did not leave Jihad without Allah stretching punishment over them**» (Al Tiburany).

From the letters the Prophet (pbuh) wrote to kings and presidents:

From Mohammed, the Messenger of Allah to the Roman Ruler:

«I call you to Islam. If you accept, then to you is what is to the Muslims, and over you is what is over them. If you do not enter Islam, pay the annual tax. Allah the Most High says, 'Fight those who do not believe in Allah or in the Last Day, nor do they forbid what Allah and His Messenger Forbid. The People of the Book will not follow the True Religion until they pay the annual tax, and are the weaker people. »

The Roman ruler responded, «To Mohammed, the Messenger of Allah, who was foretold by Jesus, from Caesar, the Emperor of Rome. Your messenger gave me your letter. I bear witness that you are the Messenger of Allah. We find you in the Gospel. Jesus, the son of Mary foretells of your coming. I told the people of Rome to believe in you and they refused. If they had obeyed me, it would be better for them. I wish that I could receive you, and serve you and wash your feet.» (1)

From the Prophet's (pbuh) instructions to his staff and his army:

«Go out in the name of Allah, and by Allah and the religion of Mohammed. Do not kill the very old man, or the infant, or the young children, or women. Do not be filled with hatred, and reap your booty. Be righteous and lovely, for indeed Allah loves the righteous lovely people.» (2)

From Abu Bakr instructions in war:

«Do not desert, or exceed all bounds, or maim, or kill the young infant or the very old man or the women, or a palm tree. Do not burn or cut down a tree bearing fruit. Do not slaughter any sheep, cows or camels except to eat them. And you will pass by people who occupy themselves in monasteries, so call them to not occupy themselves to it.»(3)

(1) See, Minhaj Al-Saliheen (Program of the Devout) by Izze-Din Baleegh.
(2) Reported by Abu Da'oud. See "Fiqh Al-Sunnah", by Sayed Sabeeq.
(3) ibid.

Islam, the Attractive Religion:

The Qur'an and Sunnah direct Muslims to keep strictly to humanitarian behavior and to treat human beings tenderly, regardless of their race, color, religion or class. These are fundamental directives, with the understanding that the message of Islam addresses all people on earth. Islam is the conclusive religion that leads humanity to the final salvation.

«This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.» *(Al Maida:4).*

The opponents of Islam say that the expansion of Islam was enforced by the sword. Looking at the map of the world, we find that nearly two third of the Muslim countries never saw a Muslim soldier. For example, Islam spread in West Africa, Indonesia and the Philippines without force. Its spread was due to the equality and justice of Islam, symbolized by the first Muslims. They were shining examples of purity, and attracted others to adopt Islam.

«Dr. Michael Hart», the Western thinker, says, «Choosing Mohammed as the most influential man in history surprised many of my readers, but I believe that Mohammed was the only man in history that succeeded on both the spiritual and material levels.

"Mohammed established one of the greatest religions in the world. And he has become one of the great world-renowned political leaders. So today, after the passing of around thirteen centuries after his death, his effects are still strong and powerful.» [1]

«Montgomery Watt», the British writer says, «When we think of the history of Mohammed and the beginnings of Islam, we are amazed by the glory of that work. No doubt the circumstances were favorable for that success, but the man was up to the standard. Had he not rested his confidence in Allah, he would not have written such an

(1) See, «The 100 most Influential Men in Human History» by Michael Hart.

important part in the history of mankind. I hope this research will arouse the interest of others to look into the deeds of a man, the greatest son of Adam in history.» [1]

Why is Islam Attractive?

We have to say that the underlying reason for the attractiveness of Islam lies in the fact that it is not built upon hatred, deception or oppression. Rather it is built upon justice, fairness, mercy and kindness.

Omer ibn Al Khattab (puh) met a man after the dawn prayer, shivering with cold. Omer asked him, «Who are you? » He replied, «I am So-and-So the Jew.» Omer then asked, «So why are you here?» The Jew answered, «Hunger, poverty and need.» So Omer took the man to the Treasury and said, «By Allah, we are not fair to you if we fed your youth, then oppressed your old aged. » He then ordered that the man be given a monthly stipend.

«Rouget Garoudi», the Muslim French thinker said, «It is not possible that we explain the phenomenon of the spread of Islam by external factors . These would include the serious weakness or disintegration of the Eastern Roman Empire, or the Persian Empire or Spain. Nor could it be explained by just military factors. »

Yet the deep reasons for that spread are internal, connected to the nature and spirit of Islam. The day before the Prophet's (pbuh) death and for about the next 12 years, (633 to 645) Arab dominance was completed over Palestine, Syria, Asia Minor, and Egypt. And it did not stop in the face of the first surge until it met natural obstacles like the Taurus Mountains in Central Asia, and the mountains of Eastern Iran, and the Deserts of Libya and Nuba in the West. [2]

(1) See, "Mohammed in Medina", by Montgomery Watt.
(2) See, «What is Considered to be Islam?».

It is clear that the humanitarian Islamic values, the living example embodied by Muslims, was behind the success of Islam as a humanitarian revolution against injustice and suppression. It was based on equality. The governor and the governed are equal, with one law to govern all. The Prophet (pbuh) said, «**By Allah, if Fatima, the daughter of Mohammed stole, I would cut her hand.**»[1]

His successors acted in the same way. In Arafat, during the season of pilgrimage, Omer asked, «Where is the Copt who complained of injustice inflicted upon him by the son of Amr ibn Al 'Aas, the Governor of Egypt?» Omer had ordered Omer to fetch the son of Amr and his father. Then he said to the Copt, «Take my stick and beat the son of the two honorable men. After the Copt had gone away from him, Omer said put it on the bald spot of Amr ibn Al 'Aas, because the son wouldn't dare take the risk unless by the benefit of his father's rank.»

Allah is Great! Is there any justice greater than this? How can you not want to attract people to this religion that builds is rule on consultancy instead of class?

In his inaugural speech, after his succession, Abu Bakr, the first Khalif after the Prophet (pbuh), said, «I have been chosen to be your ruler, and I am not the best of you. If I go right, aid me to continue. If I do otherwise, correct me. The weakest among you is the strongest until I give him back his right, by Allah's will. And the strongest among you is the weakest until I take the truth from him, by Allah's will.»

What do people need more than absolute justice, fraternity, equality, sympathy, social and spiritual peace? A perfect society tied together with affection and love.

And piety is not clothed, rather it is in conduct and a humane pursuit with people, animals, and inanimate things. If it was not like

(1) Reported by Al- Bukhari.

that, then what is the preference of Bilal or Salman Al Farisi over Abu Lahab:

In this vein the poet said:

Over you by the piety of Allah in whatever he wants
And don't leave piety, relying on lineage
For Islam has raised up Salman Farisi
And it has humbled with disbelief the noble Abu Lahab

Is Islam Still Strong?

The strength of Islam was mainly due to the unity of Muslims under Allah, the One, with one book, one prophet and absolute devotion to the holy cause. That strength was never due to military or economic superiority. Madina was the cradle of the newborn Muslim State, the nucleus of the great spread in the days to come. The mosque was built. The Prophet (pbuh) fraternized between the Muhajireen (emigrants) and the Ansar (natives of Medina). Individuals from Mecca were brothered with Ansar. This process meant that the fraternized couple would be treated like blood brothers. Then a document was written as a primary constitution to make clear the rights and duties of all inhabitants, Ansars, Muhajireen and Jews.

The mosque was the heart of the new state. It was the Parliament, the Council of Ministers, the University, the Ministry of Defense and the Club. They met five times a day for daily prayers..

Concerning the Medina document, Ibn Hashim states that «the Prophet (pbuh) had a book written to formulate transactions between Mujahideen and Ansar. He appeased the Jews and undertook to keep their property safe and have complete religious freedom. It made clear what they should and should not do. The document (the book) contained 14 items, each dealing with one aspect of life.»[1]

(1) See, «The Biography of the Prophet», by Al Mo'laf.

Dr. Mohammed Saeid Ramadan Al Buty's commentary on the Book points out that:

1. Islam alone is capable of uniting Muslims.
2. It is necessary that we implement social cooperation.
3. We need equality between one Muslim and another, between men and women, even justice of the non-Muslim in rights.
4. Sharia should be the only reference in dealing with legal disputes and general affairs. (1)

I say, it is clear from this that Islam was not theoretical components without containing the vessels for practical aspects. In addition, it was not hard like a rock but rather soulful and substantive. This is what I find for society, balancing and adhering between what firmly believes in it and what pursues it. Also, I find following among a group of the society, what made all its groups understand intuitively the comfort of this new religion. How could it not be, and it was helped from breakup and downfall and classes and much oppression. (2)

«Caitani», the Italian historian states, «The Christian institutes in the east withered because of the strong Islamic current and its bright attractive objectives. Islam gave the slaves hope for emancipation. Islam gave humanity the sense of brotherhood and people understood the fundamental necessities of humanity embodied in Sharia»

The thinker «Burge» said, «History has recorded the success of Islamic society as the only one to unify different races under complete equality in all aspects of life.» (3)

What is wrong if the Muslims return to these foundations until they also return to their ascendancy? They have started to set records

(1) See auther's book, Fiqh Al-Seerah Al-Nabowiya".
(2) See, «Annals of Islam».
(3) See the book: The Prophet in Classified Oriental Studies, by Mohamed Sharif Al Shaybaany.

in descending order. Even though they continue to do so, they are still strong. Others have started to boast of the greatness of their fathers and grand fathers at a time that their exploits lie about their current situation. This is only because they were under delusions, and they still are.

Why Have the Muslims Deteriorated?

Before looking into the reasons for the deterioration of the Muslims, we must mention to ourselves the reasons for their advancement. The accomplishments recorded by Islam during its Golden Age are not like any other culture. On the contrary, it was Sharia based. Therefore, it has overshadowed the other civilizations, and will continue to do so even if its adherents perish.

Professor Omer Baha'iddin Ameiri wrote, «Most Arab scholars define culture as the concept of progress in the fields of literature, spiritual knowledge, ethics, language and arts. They define the concept of civilization as progress in the fields of scientific knowledge, engineering, inventions and discoveries. From the combination of both culture and civilization comes the inclusive social development in aspects of sciences, arts, ethics and spiritual fields.»

Ameiri adds, «My personal understanding of the concept of civilization is the fulfillment of the purpose of human existence by building a better world. On the contrary, it was Sharia based. Therefore, it has overshadowed the other civilizations, and will continue to do so even if its adherents perish. The good names of Allah, in my view, become clear in human form: «The Khalifa People». Religion is the general constitution for human existence». [1]

Historians refer to this civilization as the Arab Civilization. It is true that the Arabian Peninsula was the cradle of Islam, but the message was addressed to all people of the world, i.e. to all

(1) See Islam and the Crisis of Civilization, by Omer Baha Aldin Al Amiri.

humanity. All barriers between people vanished. A Muslim distinguished himself by doing what pleased Allah, not by his race, wealth, color or power.

We see that Suhaib Al Romi adopted Islam and achieved a better status than Abu Lahab, the Prophet's (pbuh) uncle and an idolater. Bilal, the ex-slave, adopted Islam and jumped to a status better than that of Abu Jahl, another idolater and uncle of the Prophet (pbuh). So, that is the glory of Islam, the overwhelming humanitarian social revolution that corrected human life to match human nature.

A poet said:

If they were from rain clouds, my camels would not swim.
They produced the foundling by ignoring the son of two old people

Another poet said:

We drink, for our watering place is clear water
Others drink, yet theirs is turbid and muddy

As for Islam, we find that a nomad came to see the Prophet (pbuh) for the first time. He was trembling with awe. The Prophet (pbuh) said, «**Take it easy, I am not a king. I am the son of a poor woman who was fed on dry meat.**» [1]

A man came to see Omer ibn Al Khattab, when he was the Amir of the Muslims. They directed him to a man sleeping under a tree on bare ground. The man asked, «Is that the Amir of the Muslims? They said to him, "Yes." He then proclaimed. O Omer! You ruled, and were just, and so became at peace with yourself, so now you rest. »

Consequently, the prestige of the Prophet (pbuh) was not because he was from the Quraish. The prestige of Omer was not because he was the Amir of the Muslims. Rather it was because they were two vessels for the noble traits of the morals that can not wrong anyone under their shadow.

---

(1) Reported by ibn Majah.

President «Charles De Gaulle» of France said, «Our European countries have lost something very precious by heading for materialistic development. They have lost humanism, i.e. spiritual values. He also said, "I believe that our social contact with the Arabic and Islamic communities, which retain spiritual values that we have lost, will save us from the catastrophe of our materialistic civilization.»

I say, what does the Western world need more than the words of De Gaulle on justice and equality in this day, when nations are assailing the Arabs and Muslims. They are imposing the importance of this or that, and they aren't doing it themselves.

The American President «Nixon» said, «We find ourselves wealthy in terms of commodities yet spiritually we are in tatters. We have reached the moon with great perfection, but on Earth we are wandering through labyrinths.» (1)

Islam Calls for Knowledge

We can also see that Islam is a call to thinking and contemplation and says that wisdom is the cherished object for which a believer searches. Therefore, the scholars at the heart of Islam did not find a door that they didn't pass through, nor an art for which they didn't set up rules and fundamentals. Later, their books have become fields for the West, which was careful to close them after the East went to sleep.

Dr. Abass Mahjoub said, «To no avail, Western scholars have traced the original path of knowledge to Greece, although Islam set up a foundation structurally, scientifically, comprehensively and fundamentally. Knowledge is sought individually by every Muslim, male or female. Signs of this knowledge is reflected in research from Muslim scholars:

Al Hassan ibn Al Haythem, whose scientific method in scientific philosophy was attributed to Bacon and whose material theory for light in physics was attributed to Newton.

---

(1) See Islam and the Crisis of Civilization.

Jabir ibn Hayan, whose chemical research was attributed to Dalton.

Khazani, whose earth gravity concept was attributed to Newton.

Abu Younas, whose pendulum theory was attributed to Galileo.

Bayrouni, whose work in astronomy was attributed to Copernicus.

Thabit ibn Qara, whose calculus concepts was attributed to Newton Laytontes.

Ibn al Nafees, whose blood circulation theory was attributed to Harvey.

Ibn Al Qayoom, whose genetics theory was attributed to Darwin.

Ibn Khardaz, whose discovery of the Earth being round was attributed to Magellan.

Al Ghazali, whose discovery of learned responses in psychology was attributed to Pavlov. »[1]

Therefore, the reason for the advancement of Muslims is that they invested knowledge in the path of establishing this civilization from the east to the west and from the north to the south. French writer Rouget Garoudi, an atheist in his youth who later adopted Islam, insures that Islamic doctrines and civilization are the only things qualified to stabilize life. They alone implement monotheism, bring a balance between science and faith, establish a direct relation between man and his creator, preserve human dignity, justice, freedom and democracy.

Sheikh Tentawi Jowhari says, «I call all Muslim nations to meditate on the verse: **«It is He Who sent His messenger with guidance and the religion of truth, to make it prevail over all religion. And enough is Allah for a Witness»** *(Al Fath:28)*, and the verse: **«Say: Behold all that is in the heavens and on Earth. But neither signs nor warners profit those who believe not.»** *(Yunus:101)*.

(1) See, The Introduction of Dr. Abass Mahjoub for the book, «Modes of Education and Guidance in Islam» by Dr. Sheikh El Amin Mohamed Awadallah.

So how will it look when we have read the rulings of Sharia and do not devote all our efforts towards careful study of the marvels of the universe? What is known is that not all religions object to the sciences of the universe. In this time, Islam calls to it and bids us to follow it.»

Then he said, «The Qur'anic verses of the Sharia rulings that are taught in Muslim countries are limited. However, the Qur'anic verses about the sciences of the universe number about 750. So, the Qur'an calls for Muslims to meditate deeply into the marvels of the universe». [1]

The French Muslim researcher Maurice Bouquet says that the Qur'an is the only divine book whose contents do not contradict with modern science. "..."[2]

Therefore, this religion is not just prayers called for at the mosques. Rather it is prayer, and pondering on the realm of Allah in the fields of science and knowledge. This becomes clear in Allah's Qur'anic admonition: **«Praise be to Allah, The Cherisher and Sustainer of the worlds»** *(Al-Fatiha:1)*

Next, Islam is a total religion. It calls for unity and cooperation, while rejecting incongruity, assimilation and integration. It makes the Exalted Qur'an the pivotal point to which Muslims come together. It strongly ties together numerous races, various views. Allah says: **«And hold fast, all together, by the rope that Allah (Stretches out for you), and be not divided among yourselves.»** *(Al-i Imran:103).* Also: **«... Help one another in righteousness and piety, but don't help one another in sin and rancor...»** *(Al Maida:2).*

The Messenger (pbuh) said: **«Who ever separates the group the span of one hand, has removed the noose of Islam from his neck until it returns.»** [3]

(1) See, Jawaahir fi TafseerAl Qur'an, The Opening Chapter.
(2) See, «Islam: All but a Substitute» by Dr. Murad Haufmann, based on his book «The Qur'an, Bible and Science.».
(3) Reported by Tirmizhi. He said, «This hadith is sound, correct and rare.».

The Best Example:

Another reason that advanced the first Muslims was that they were a good example for who ever came behind them. They preferred a hard life over living in comfort it made them an honorable place in the world that runs behind luxuries, and their children did the same in emulation of them.

Imam Ahmed ibn Hanbal (puh) said: «if one of you wants to keep a hadith of the Prophet (pbuh), then put it to practice».

Then he said, «I read one day that the Prophet (pbuh) had his blood cupped, then gave the one who did it a dinar. Therefore, I went to the market and had my blood cupped, and gave the cupper a dinar, just as I had read in the hadith».

Imam Junaid (puh) reported that he was in his residence and it was said to him: «What did Allah do with you, O father of Abdallah?» He said, «These explanations past, and these signs vanished. Nothing was useful for us except the little bending of our bodies during the pre dawn hours.»

Therefore, the initial Muslims were not given what they received except through hard work and vigilance. It taught them that Paradise was surrounded by adversities, and the fire is surrounded by passions.

Are the Muslims awakened to this today?

Yes. The Arab and Muslim nation has been overshadowed a little while from the time sustaining these supports and manners. Now it must allocate its prestige to the states. How many great states in that time have looked out for themselves. And know that they are the nation of knowledge and work, the nation of effort, sacrifice and devotion.

It is mentioned that Hercules, the emperor of Rome, sent a message to one of his governors during the Seventh Century. He wanted to know the reason why the Muslim forces had been able to penetrate his borders.. The governor replied, «They are less than us in number. But one of them equals one hundred of our men. This is because they do not desire any of the worldly joys. Simple dress and simple food suffice them. They have an eager motive to die as martyrs for their

cause. While we cling to our lives and dread death. O Emperor. »[1]

In comparison, come see how the Islamic Nation today is living in the worst picture of dissent, weakness and shame. Now we see them bringing the worst things, and none will say anything to any one of them, forsaking his own land. You cannot find one person with enough jealously or good deeds for his own country.

The poet said it best.

I passed by Good Works and she was crying

So I asked her what the matter was

She said, How can I not cry and my family

All of it has died, while the rest of the world goes on.

For sure, today the hadith of the Prophet (pbuh) applies directly to us: «**The Nation will be on the verge of dissolving just like a meal dissolves in a kettle**. Someone asked, "From being small as we are today?" He said, "**On the contrary. That day, you will be many. However, you will be scum floating on floodwaters. Allah will take respect and awe of you away from the hearts of your enemies, and he will push psychasthenia into your hearts**." The man asked him, "O Messenger of Allah, what is psychasthenia?" He said, "**Love of this world and fear of death.**»[2]

How do We Resurrect Again?

Islam started weakly, then it conquered with strength. It did not become strong without the Muslims taking on the causes of that strength and victory.

Today, the things we see in terms of weakness are not because of Islam. No, we Muslims are the reason. If this is not so, then how come Allah the Sublime, the Most High has guaranteed us the glory and victory that he promised the pioneers of Islam? The Qur'an says: «...**But honor belongs to Allah and His Messenger, and to the believers** ...» *(Al Munafiqoon:8)*

(1) See, «The History of Education» by Shafig Munir Sulayman.
(2) Reported by Abu Da'oud and Ahmed.

Also «...**and it was a duty incumbent upon Us to aid those who believed.** » *(Al-Rum:47).*

However, do you think that today we are the people of victory or not?

If you say no, then we have to change our stance and return to the path of piety, because Allah says, «...**and it was a duty incumbent upon Us to aid those who believed.**»

And we will never be believers as long as we give esteem to anything other than Allah more than we give it to Allah. Or as long as we love this world more than the Hereafter. Or as long as we say we are Muslims but our actions say otherwise.

So don't wait for the doors of heaven to open while the Earth is not calling to The Creator. Allah says, «**Verily, never will Allah change the condition of a people until they change what is in themselves.**» *(Al-Ra'd:11).*

Al-'Alaamat Abu Al Hassan Al-Nadawi (r.i.p.), the Islamic propagator said it best when he said, «The message of Islam is clear. The Muslim world will not rise today except by its original message, which carried the Muslims to their initial achievements. »

Therefore, preparedness of spirit, industry, war and modern scientific education is inevitable. Then he says, «Despite all that has befallen the Muslim nation in terms of weakness, etc, one thing is clear. It is the only nation on Earth that can compete with the West for world leadership. Our religion urges us to steer the course of the world and to take account of its conduct. It calls us to lead it towards goodness and piety, happiness and success» [1]

From here I say, We, the Muslims, have to take great strides if we want the glory and honor to return to us.

First: We must not have any uncertainty about the help or victory from Allah, once we take up this religion from A to Z. Any doubt

(1) See, "What the World Forfeited Due to the Decline of the Muslims", by Al 'Alaamat Abu Al Hassan Al-Nadawi.

will take us out of the circle of faith. Allah says, «**Only those are believers who have believed in Allah and His messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allah. Such are the sincere ones.**» *(Al Hujarat:15).*

Second: We must look at the victory with our wealth and weapons, if wealth alone and weapons alone aren't enough.

The wealth must be directed towards the most preferable investments. As for the weapons, they must be modern armaments. We can't put up some horses and swords and then think that they are the means of war, as in a dream, because they were that way in the heart of Islam.

Third: Muslims must cooperate among each other, forgetting our differences, even to the point where our geographical borders disappear along with class associations.

Geographical borders are only found as gates to keep us away from each other; no connections, no ties, no assistance. If the present day borders had been in place in the earlier times, Mu'tassim would not have been able to go to the rescue of the woman who cried out, 'Oh Mu'tassim!'

So cooperation and assistance must be manifest in the times of peace first. If not, you will not find them present in times of war.

If we look at what others say about cooperation with themselves, we can ponder on the words of Prince Shakeeb Oscelan, who said: "A man talked to me about trust and reliance. There was an Englishman of rank living in the East. He would send his servant everyday to buy his groceries from the shop of another Englishman living in the same area.

One day the servant came with a receipt showing that there was 20 pounds left over for the month. The Englishman asked his servant how this was possible. He replied that he had stooped dealing with the shop of the Englishman from which he used to buy, and started to buy from his Arab relative.

The Englishman told him to go back to buying from the English shop as before. The servant asked, "Even if it's more expensive?" "Yes", said the Englishman, "Even so.".

Fourth: We must fight ignorance and confront the teaching of sciences that give the West triumph over us, even though the Church stands in favor of ignorance over knowledge.

However, our religion has called us Muslims from its outset to reading and the study of science. Allah says, «**Proclaim! (or Read!) in the name of your Lord and Cherisher Who created. He created man out of a leech-like clot. Proclaim! And your Lord is Most Bountiful. It is He Who taught (the use of) the pen. He taught man that which he knew not.**» *(Al 'Alaq:1–5).* and «**Those truly fear Allah, among His servants who have knowledge.**» *(Fatir:28).*

Yes, we will never realize any scientific progress if we are stopped haggling over the unbeliever and the ultraconservative. Therefore, we are asked to free our thinking, and not tie up our lives. We know this because the Prophet said, «**You are more learned by the state of your world**» [1]

Our Islamic heritage is full of writings that point out that Islam is in favor of progress. There is this hadith, e.g.: «**Be cured, O servants of Allah. Allah did not send down any disease without its cure, except for death and old age.**» [2]Does this not mean that religion is flexible when dealing with life? [3]

Fifth: We must be prepared to trust in ourselves. We hear many people say, «The West is decades ahead of us. It is of no use for us to try regain our position.» They firmly believe that it is hopelessness itself, and thus there is no way to regain our position or life.

(1) Reported by Muslim.
(2) Reported by Ahmed.
(3) ibid., Min Ajli Sahwa Rashida, by Dr. Y. Al Garadaawi.

Therefore, we must gently pull out for them from our pioneers the spirit of work, reiterating the words of ibn Al Wardi:

Don't say that his master left

Every one that started out on the path arrived.

Trusting in oneself does not mean depending on oneself, because we depend on Allah first, then we prepare for the self, and this is by way of adoption.

In order to prepare this self trust we must replace our negative outlook, not looking at the world with contempt, nor choosing the hardest path. Sheikh Qurdhawi spoke truthfully when he said, "The Islam that we are looking for is the Original Islam, the Islam of Qur'an and Sunnah. It is the Islam of ease and not difficulty, evangelization and not estrangement, kindness and not roughness, becoming acquainted and not hacking each other to pieces, tolerance and not fanaticism, substance over form, action and not discussion, presenting and not alleging, exertion and not apathy, renewal and not passivity, discipline and not carelessness, and moderation instead of extremism.

Sixth: We must be prepared to sacrifice. We can't list any victory where no human or material sacrifices were proffered.

Those that don't sacrifice themselves or their property out of fear of ease, are like the bull that sacrificed two bulls, the red one and the white one. He thought that he would then be able to eat all the grass himself, and be the ruler over all the cows.

However, when the wolves that had attacked the red and white bulls came after him in the end he said, «I ate the day the white bull ate.»

This means that it had been necessary for him to be cautious for his own sake by joining the white bull in mutual defense against the wolves, especially after seeing the attack on the red bull. And he should have done it before it was too late, since defending him was a defense for himself. But he didn't do what was right and paid a high price.

We too are paying a steep price.

Is this not so?

Conclusion

In this summary we are asked how the first prophecy started and how did it ultimately get to the final prophecy. Also how did the final prophecy emanate powerfully from the heart of the Arabian Peninsula to the whole world, conveying Islam to humanity?

First core: Allah chose the Ka'aba as the qibla for the world.

Second core: Allah chose Mohammed (pbuh) from the Arabs, as the seal of all the prophets and messengers.

Then the trust of carrying the final message is still the responsibility of the Arabs to the first degree, because Allah chose them to be the people for carrying this message.

Islam is the noble covenant for the people of the Arabian Peninsula. The Islamic Khalifate ultimately came to those people. For all this to remain so, they must become true to the word of this covenant, because their glory and honor resides there. They are the ones being talked about in the hadith: «**Indeed this authority is in the Quraish. Whoever treats them as an enemy, Allah will pour fire over his face. Whatever they establish is the religion.** »[1]

It is not by chance then that we see the world looking towards this piece of real estate. Rather it is due to their knowledge of the role played by the Arabian Peninsula in the management of the world. It is the holiest place in the world. It is the place where the most preferable creation was set down. It is the area of the richest oil deposits on earth.

Let us then be what Allah wants us to be, for nothing confronting us has a place in this issue. Allah's light will shine wherever He pleases, no mater what the disbelievers feel.

(1) Reported By Al- Bukhari.

The Way to Resume the Missionary Role

By: Dr. Abdel Razaq Khalifah Al Shayjy (*)

The road to resuming production requires rebuilding the intellectual structure, to take care of the Arabic language and scientific research. This will achieve unity among the inhabitants of the region, preservation of its wealth. It will activate its political, administrative and judicial systems, adopting a policy of strategies and calling to account its foundations and regulations. This will bring out its civilizational role and interconnect it with other nations.

First let's take a picture of the status quo that the Arabian Peninsula lives in today, and study that situation in the light of the divine methodology, and the situation of the world around it. Then let's look at the consequences and impediments that are placing an obstacle in the path of the return of the area to assuming its missionary and cultural role, while others in the world are fortunate and blessed. After doing all that, we will come to the story of the way for the area to get out of its ordeal, and the means for its renewal to assume its cultural and exploratory roles.

These means can be summarized as follows:

(*) Ex-Deputy Dean of Academic Affairs and Higher Studies, University of Kuwait, President of the Board of Directors, Al Mishkat Center for Reasearch and Consultancy, (Kuwait).

First Means: Rebuilding the intellectual structure:

This necessitates understanding of several branches of jurisprudence. We mention some of them here:

1. Jurisprudence of the present situation (status quo).
2. Jurisprudence of ability
3. Jurisprudence of Balance or equilibrium
4. Jurisprudence of priorities.
5. Jurisprudence of objectives.
6. Jurisprudence of psychological norms.
7. Jurisprudence of social norms.
8. Jurisprudence of propagation and information.
9. Jurisprudence of education and discipline.
10. Jurisprudence of organized efforts.
11. Jurisprudence of disagreement and inconsistency.
12. Jurisprudence of conspiracy and connivance.
13. Jurisprudence of caution and circumspection.
14. Jurisprudence of military service and leadership.
15. Jurisprudence of purification and behavior.
16. Jurisprudence of industriousness.
17. Jurisprudence of jihad.
18. Jurisprudence of public relations.
19. Jurisprudence of development of thought.
20. Jurisprudence of creativity and success.
21. Jurisprudence of strategies and foresight.
22. Jurisprudence of globalization.

... And other branches of jurisprudence.

The rebuilding of the intellectual structure for the region's inhabitants based on what has been mentioned before will contribute in the shaping of characteristics and traits. These combine purity of origin and modernity, and are able to come out of the ordeal and regain the missionary role with which it was entrusted. There is no doubt this goal needs the interaction of all forms of support from

home to school, society and the state, joining forces together and making use of the latest educational techniques, training, and stamina. It will take patience and perseverance, working with honesty, sincerity, and seriousness, continuously appealing to Allah to give us success, appropriateness, guidance and good sense.

The Second Means: Rebuilding the Psychological Structure:

This should be done in such a way that will allow us to come out of the ordeal we are caught in and regain our missionary role in the region.

The genuine psychological structure is based on our authentic values. They do not any innovation that does not contradict them. We need this structure to emerge from the dilemma we are in and to resume our missionary role. But Rebuilding this structure is not an easy task or job in view of the handicaps and hurdles along the road, the most obvious of which are the inherited ideas. One is the concern of women and their role in life. Another is about minorities in Islamic countries, their rights and duties. Then there is the question of cultural invasion, with accompanying decadence, leading astray and interference of others in our private affairs. The worst example of this is their insistence that our psychological structure be according to their approach and systems.

Also we must consider human nature and its weaknesses and changes. And the human devils that wait for any chance to seduce or tempt innocent people. And not to be left out are wealth, luxury and comfortable life.

If things are what they are, then it is necessary to revive the psychological education curriculum that was around during the time of the Prophet (pbuh), making use of educators in Muslim countries who are moderate, open-minded and comprehensive in their thinking. These would include Mohammed Al Hassan Al Shaybani, Ibn Jarir Al-Turabi, Abi Al Hassan Al Qabis, Mohammed ibn Al Hassan Al A'amry, Hassan Al Banna, Abi Al Hassan Al-Nadawi and others.

In addition to this step by step approach, we must adopt cohabitation, moving with adequate care, patience and perseverance, honesty and seriousness in all of this, continuously appealing to Allah to bring out these souls from darkness to light, and to stabilize it until it reaches safety. All forms of intimate support should participate in this operation starting from home to school, society, and state and there should be close cooperation and complete solidarity.

The Third Means: Rebuilding the Behavioral Structure:

This should be built in such a way that will allow us to come out of the ordeal and regain our missionary role in the region.

The behavior of every nation symbolizes it. «**Thus have We made you an Ummah justly balanced, that you might be witnesses over the nations**». *(Al Baqara:143)*. It is known that a prerequisite for testimony is that the witness be upright. Otherwise, how can evidence by such a dissolute person be accepted?

Therefore, the behavioral structure for the inhabitants of the region must be rebuilt, so that they are once again an example and a model to be followed by the entire world. No doubt this will cost a lot, especially in the age of openness of the world on this region, surrounding it from every side. This requires a great deal of uprightness and moderate use of permissible things. Also we must do the work ourselves, not import foreign labor. That can lead to slackening and laziness. In can also pollute the minds and behavior of people with unacceptable culture and behavior.

We also have to work using all means and procedures to export the desirable behavioral patterns to all people of the world, especially during Hajj and trips to foreign countries. We must use modern media, such as newspapers, satellite TV and the Internet to change our image in the minds of other nations. Currently they see us as womanizers, drunkards, and continual clients of casinos. By Allah, to fulfill this requires revitalization of the role of the home, school, society and the state, joining forces together. It will take patience and perseverance, working with honesty, sincerity, and seriousness,

stamina, reckoning and follow up, continuously appealing to Allah to improve our behavior as he improved creation. The Prophet (pbuh) made the supplication, «**O Allah, You have perfected my creation, so make perfect my behavior.**» [(1)]

He also pleaded to Allah, «**Please Allah, protect me from abominable actions of behavior and whims.**» [(2)]

We are reminded that good behavior induces others to imitate it. Therefore, reward is doubled. The Prophet (pbuh) said, «**He who advises for good deeds will get the same reward as those who obey him. Iy will not reduce their share of the reward.**» [(3)]

The Prophet (pbuh) also said, «**He who points to a good deed gets the same reward as those who follow it.**» [(4)]

The Fourth Means: Revival of the Social Structure:

This should be in such a way that will lead to cohesion and solidarity. It contributes to overcoming the ordeal and regaining our missionary role in the region.

This is because the revival of the social structure, which is based on benevolence to parents and charity to neighbors, widows, orphans, the poor, and the wayfarer. It includes mercy to children, respect for the elderly, giving due respect and consideration to scholars, looking for absentees, and paying farewell and welcoming to travelers. It also includes condolences during hard times, congratulations in good times, keeping others secrets, and protecting life, money, and honor. As time passes on, all this will definitely lead to cohesion and consolidation. Then we can get out of the dilemma we are in and regain our entrusted missionary role in the region.

There is no doubt that this will cost a lot of effort, time, and money, especially after the links of this structure were destroyed by

(1) Reported by Ahmed.
(2) Reported by Al Tirmizhi, who rated it a good, rare hadith.
(3) Reported by Muslim.
(4) Reported by Muslim.

cultural invasion, illiteracy, slackening, and the absence of alertness and reminding. The area was invaded as if it was not the cradle of the seal of religion and the land of the civilization that prevailed in the world for a long time. Yes, it will cost a lot, but it is a necessity that cannot be avoided if indeed we want to get out of the dilemma and regain our missionary role.

Don't think that glory is like dates you are sure to enjoy
You will not achieve glory until you have tasted cactus

This also entails the interaction of support systems, starting with the home, school, society and the state. It takes cooperation solidarity and a step by step approach. We need patience, stamina, reckoning, follow up, reward and continuous reminding, complete with appeals to Allah to strengthen our determination and raise our intentions and upgrade our wills in order to fortify this structure and hold it together while achieving the aspired goals.

Thanks to the grace of Allah, we have incentives that are not available to any other nation. It suffices to Quote Allah: « ... **that you may prosper»** *(Al Haj:77)*. :«... **so strive as in a race in all virtues.»** *(Al Maida:48)*.

«Of the good that hey do, nothing will be rejected of them.» *(Al-i Imran:115)*. And there is the supplication of the Prophet (pbuh), **«Every favor is charity.»** [1]

The Fifth Means: Care about the Arabic Language

This is because it is the cultural receptacle of the region, and the most prominent factor that distinguished it from other nations a long time ago.

This region was identified among other nations as the land of classical Arabic or the language of the letter 'dhadh'. The Holy Qur'an is in Arabic and the Message was in Arabic. «Verily this is a Revelation from the Lord of the worlds. With it came down the

(1) Reported by Al- Bukhari.

Truthful Spirit to your heart that you may admonish in the perspicuous Arabic tongue.» *(Al Shuara'a:192–195)*, and «**We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them.**» *(Ibrahim:4)*.

Arabic language faced considerable neglect during this era. This was due to non-Arab emigration and the efforts of other countries' languages and cultures for some reason or another. Today there is no room for this negligence. Work must start quickly and seriously to revive classical Arabic through the home, school, society and state institutions. Care must be taken to Arabicize scientific subjects such as medicine, engineering, astronomy, meteorology, geology and so on. It should be the only criterion for employment and work at the official and non-official levels. This should be accompanied by encouragement through generous prizes and adequate awards. People should recite the Holy Qur'an and learn it by heart. They should reflect on it, and try to apply its teachings, as well as those of Prophet Mohammed (pbuh). These two sources are the best to give the Arabic language its health, vitality and youth. Work should also start on the literary heritage of this region, which is extremely rich. We should authenticate its manuscripts, study its prints, digging out the jewels, all in such a way that will serve the Arabic language and its revival.

For sure, seriousness, perseverance, sincerity, determination, long patience and seeking Allah's help will give good results. Ka'ab ibn Malik will re-emerge; Fdarazdaq, Abu Tammam, Buhturi, Al Mutanabii, Abu Firas Al Hamadani, Al Kisaii, Al Farra'a, Al Jahiz and Aisha Al Siddiq will also re-emerge, along with Hind bint Al Nu'man, Sakina bint Al Hussein, etc.

When these re-emerge, they can distract people's attention to the area. It will come out of its dilemma and once again it will be a minaret for the whole world, as it used to be.

The Sixth Means: Increasing Efforts to Achieve Unity

There is no doubt that the region cannot overcome its ordeal and assume the missionary role with which it was entrusted. This is despite the atmosphere of division and factionalism. Unity is a necessity. Unity must be in ideas, feelings and decision, irrespective of individuals and regions.

There is no doubt that the region has come a long way in this respect through the Gulf Cooperation Council, which provides for common security, joint defense, etc.

But more efforts are needed.

The first thing: activate corporations entrusted with the performance of this role so that it is a reality. Then work should be directed to unify education curricula or at least take-off points, policies and cultural exchange.

Also, a common market should be established for all types of commercial exchange, unification of import – export policies, in such a manner that priorities are given to other Arab countries, then non-Arab Islamic countries, then all other countries of the world. We should then use our talents to innovate new fields that will lead to consolidation of unity between the region's inhabitants.

There is no doubt that success in all of this requires the parity of hearts and the clarity of souls, and absorption and comprehension of the teachings of the Prophet (pbuh). This cannot be achieved without piety, patience and belief. «**Behold! He that is righteous and patient, then surely Allah makes not the reward to be lost of those who do right.**» *(Yusuf:90)*. «**And We appointed from among them leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in our signs.**» *(Al-Sajda:24)*.

Preoccupation with piety, patience and belief will win you the love of Allah. If His love turns out to be true, then the love of the people will turn out to be true. In a Hadith Qudsy (divine statement to the Prophet (pbuh) not found in Qur'an) it says, «Abu Hurreira (puh) said that the Prophet (pbuh) said: '**Allah said, 'Whoever holds**

a grudge against one of my followers, I will wage war against him. By whatever means my slave tries to come near me using more than what I enjoined upon him, and my slave does not cease trying to come near me with supererogatory performance until I love him. If I love him, I will be his ear by which he hears, and the eyes by which he sees, the hand by which he will punish, the legs by which he walks and if he asks Me I will give him and if he seeks My protection I will protect him.»[1]

The Prophet (pbuh) said, **«If Allah loves someone, He calls Gabriel saying, 'Indeed Allah loves So-and-So, so love him; and Gabriel will love him. Then, Gabriel calls the people of Heaven saying, 'Indeed Allah loves So-and-So, so love him; and the people of Heaven will love him. Then, he will be accepted by the people on Earth. »**[2]

The Seventh Means: Highlighting the Civilizational Role of the Region through History:

There is no doubt that the history of any nation is part of its structure. It benefits from the positive aspects and protects itself from its negative ones. This region has a glamorous history and an active constructive civilizational role. It suffices that it is the cradle of the final message. From it the firebrand of light took off towards all corners of the world, shedding light on all aspects of life.

It suffices that it has the following civilizational aspects: political, intellectual, judicial, economic, social, jihad, propagation, and educational. It suffices that the chiefs and heads were like torches along the road. They were men and women, young and old, leaders and common folk, leaders and soldiers. Generations have the right to know what has been stated without any contradictions, disfigurement or distortion. This cannot be achieved without complete care, working through the institutes, universities, scientific research center

(1) Reported by Al- Bukhari in Al Riqaq.
(2) Reported by Al- Bukhari.

to verify our heritage and issue publications covering all that had been said. We need permanent sites on the Internet and we must utilize satellite TV to achieve this goal.

If this was achieved according to what has been stated, these tools and others will give today's citizens of the region a large dose of faith and will release inherent capabilities and latent powers. These will push it to continue its journey to the end. Additionally, it will give it a large dose of self-esteem and pride, so as to reject vice or blemish or insult by or from the enemies of this region. Everyone will boast that he is the grandson of Abu Bakr Al Siddiq, Omer Al Farouq, Dhul-Nurain Osman, Ali the imam, Khalid the leader, Muawia the prince, Amr the cunning man of the Arabs, The Conqueror of Africa Ibn Abuul Sarh and others who contributed in the delivery of Allah's mercy to the whole world. Each one of them will have an answer to those who control the world today, those that stole our scientific heritage. They developed it then used it to destroy humanity and all aspects of life. After that they destroyed themselves.

And even more than that, we will find buried in the civilization of this region, materials which are unknown to humanity until now, especially studies in psychology, education, social and even applied sciences. Then all the world will realize the pioneering, cultural and moral roles of this region. Then the world will turn, in humility, to this region as a model to follow. But we will not profess a policy of arrogance, despising them or trying to control its resources and wealth, or preventing local populations from making use of them.

The Eighth Means: Paying Great Attention to Scientific Research, Especially Technological Experimental Research:

Sharia has set the foundation for continuing scientific research. And say: « **'O my Lord, increase me in knowledge.**» *(Taha:114)*.

From applications of the Prophet (pbuh) we find establishment and development of military and civilian industries. The Companions of the Prophet (pbuh) and those who followed them up till the age of

decay and backwardness were aware of this. Omar Farouq's priorities in various fields, especially the military area, are known. Muawia's preparation for the state cannot be denied, except by an illiterate or an ill-wisher. The development of what Muawia started by Abdel Malik ibn Marwan is a proof of this.

And if the region went into deep sleep for some time, whereby scientific research stopped, it became dependent on others. It is high time to return to that era of glory all over again, since it is qualified for that. The first thing that should be done is to bring in the most efficient experts, especially in applied technological sciences. Provide a decent life for them. They should include Arab Muslim scientists, non-Arab Muslim scientists and non-Muslims. We will take the cream of what they have and activate the results of scientific research, transforming it into technologies that will enrich different activities and increase output. This is what Muawia ibn Abu Sufyan did when he thought of building an Islamic fleet. He brought in Coptics from Egypt, gave them high salaries and asked them to build ships and teach Muslims how to build them. Thus Muslims would be able to do the job themselves. We should do this now. If bringing in scientists and specialized researchers is not possible, then bright citizens of this region should be sent abroad, starting with th Islamic Arab countries, then the non-Arab Islamic countries, and finally the non-Muslim countries. These students should be sent only after they have been intellectually immunized and we are satisfied with their adherence to religion and their purity. The state should provide accommodation for them abroad and care for them so that they do no drift. When they return, they should find care and appreciation, with life made easy for them. This way they will remain in their homeland and serve their country without any need for them to leave.

If this was accomplished as stated, it will be a great step in the battle of liberating the region from hegemony and moving forward to carry out its entrusted missionary role in the region.

The Ninth Means: Intensification of Cultural Commingling with Other Nations:

Reality has shown that a person by himself is alone and with others he is many. Nations are the same. A nation by itself is too few, but with others it is many. The Prophet (pbuh) has opened the door when he took from the Persian civilization the digging of a trench and manufacturing a catapult. and at another time he took from Roman civilization the stamping of documents to avoid forgery.

Muslims continued to benefit other nations throughout history. They benefited from those nations on the condition that what they took did not contradict Sharia.

The region, although it deals with other nations and benefits from them, is still at the beginning stage; it is only superficial, without planning.

This matter requires that we should look at what we have first and then at what we need. We should next set down a policy of how to get it without interference in our decision. Then comes a second stage whereby we know what the others have that we do not need today, although we may need it in the future. Then we set a policy to import it without any influence on our decision.

In order to be free in our decision making, we have to have winning cards in this field and in other fields as well. Then we can bargain and the world is full of bargaining.

We have to remember that this inter-communication should be in all aspects of life. It should include agriculture, industry, commerce, accounting, information, systems, education, communications, security and defense, planning and so on. Progress will be enriched and the region will regain its entrusted missionary role.

This can only be achieved by seriousness, perseverance, patience, stamina and piety. This way we can distinguish between what is evil and what is good, until Allah gives us proof to distinguish between evil and good. «**O you who believe! If you fear Allah, He will grant you criterion (to judge between right and wrong), remove from you (all) evil deeds and forgive you.** » *(Al Anfal:29).*

This is to be donewith gradation, and deliberateness, in such a manner as we overcome fate with fate and we produce two fates through the exploitation of the special divine path in this affair. This is because we are encountering it and remain opposed to it, until the Book reaches its appointed time. Allah reveals truth in saying, «...**For Allah will surely accomplish His purpose. Verily, for all things has Allah appointed a due proportion.**» *(Al Talaq: 3)*.

And He says, «...**And Allah has full power and control over His affairs, but most among mankind know it not**» *(Yusuf:21)*.

The Tenth Means: Preservation of the Region's Resources and protecting it from Waste:

Allah orders us to preserve wealth and not entrust it to fools, or stupid people who will abuse it, explaining that it is one of the pre-requisites for life. «**To those weak of understanding give not your property that Allah has assigned for you to manage, but feed and clothe them therewith, and speak to them words of kindness and justice.**» *(Al-Nisa'a:5)*.

He ordered us to be moderate in spending without over expenditure or stinginess. «**Those who, when they spend, are not extravagant, and not niggardly, but hold a just (balance) between those (extremes).**» *(Al-Furqan:67)*. And Allah says, «**Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute.**» *(Al-Isra'a:29)*.

He describes spendthrifts as brothers of the devil. «**And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the satans. And the Satan is to his Lord (himself) ungrateful.** » *(Al-Isra'a:26–27)*.

Allah has blessed this region with huge underground resources (petroleum and its by-products) in addition to agricultural products above ground. It has reserves of wealth in its mountains, seas, springs and wells. These resources must be preserved and used for what they were created for and they should not be wasted.

This can only be achieved through wise financial policy, utilizing part of this wealth for necessary needs of the population and not for luxuries. A second part of the resources should be used to establish national industries for the future, the most important of which should be mineral water, petroleum, gold, iron and various metals. Secondly there must be expansion in agriculture, commerce, export promotion and import reduction, urging citizens to toughen themselves and renounce worldly pleasures so that they themselves participate in the process of liberating the region from its ordeal. In this way, they can carry out their entrusted missionary role, lest they forget digging of wells and building dams to make use of rainwater.

Then we set aside a third part for future generations, which will make them ask Allah for His mercy on us when we pass away. «**And those who came after them say, 'Our Lord, forgive us and our brethren who came before us into the faith and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! You are indeed full of Kindness, Most Merciful.**» *(Al-Hashr:10)*.

The Eleventh Means: Activation of the Political, Administrative and Judicial System in the Region:

There is no doubt that the political, administrative and judicial system for every nation has a major role in its revival or decline. If it is perfect and effective, it will achieve revival and progress, if not there will be decline and backwardness.

In order to realise this effectiveness, the political system has to revive the principle of "Shoura" or consultation in its true sense. The selection of the members should be honest, based on competence and piety. The outcome of any shoura must be binding.

The administrative system should put the right person in the right job, the criteria being competence and piety.

The administrative supervision and discipline should be followed. We are no better than the Prophet (pbuh) who used to select his staff and discipline them. So did Omer Ibn Al Khattab (puh). Additionally, staff should have enough for themselves and their families, so that they do not covet what is in other people's hands.

As for the judicial system, it should be entrusted with the nation's religion and its inhabitants. It should pursue justice, apply regulations without discrimination of the rich or poor, noble or peasant. They should have knowledge of jurisprudence, which qualifies them to give interpretive judgements at least in cases where they give verdicts. There should be a supreme judicial council to issue laws for every emergency and development. Their decisions should be final and should be promptlyexecuted. They should be provided with their maximum requirements so that they are not tempted by greed or social status. They should have immunity, to enable them to declare what is right without fear from anyone except Allah.

We have to point out that the application of the above-mentioned proposals, to be effective, starts with intellectual, psychological and behavioral reform. «**But he will prosper who purifies himself, remembers the name of his Guardian Lord and prays.** » *(Al 'Aala':14–15)*. And Allah says, «**Truly he succeeds that purifies it. And he fails that corrupts it.**» *(Al-Shams:9–10)*. There must be continuous reminding of the dangers of the post of Amir or governor, as well as the huge responsibility when one faces Allah on the Day of resurrection. The Prophet (pbuh) pointed this out to those who wanted him to appoint his uncle Al Abbas and Abi Zhar. He pointed out the dangers of holding public office, «**It is a trust. On the Day of Resurrection it is disgrace and remorse, except for those who carry out what is required by them**».[1]

(1) Reported by Muslim.

The Twelfth Means: Adoption of a Policy of Strategies or Looking into the Future:

The future is unknown to man, only Allah knows it. That does not mean we cannot have long term goals. Individuals, groups and countries try to reach such goals through planning, execution, seriousness and perseverance. They use all resources available to them, along with the circumstances surrounding them, to look into the future and prepare themselves for it. You must take it by surprise before it takes you by surprise.

Al Siddiq expected the attack of the infidels with the aid of the hypocrites in Medina, immediately after the death of the Prophet (pbuh). He prepared and lead a division to protect Madina. As he expected, the infidels attacked Medina in the early morning of the third day after the death of the Prophet (pbuh). The division defending Medina counterattacked until it drove them outside Medina to a far away place called «Zil Qassa». There he set his camp to defend the city.

There are similar models to this one in our history, and the history of nations around us. Special to this era is a science called the science of strategies or looking into the future. This region should not ignore this science because the nations coveting it are many. They covet its geographical location, its wealth, its huge area and its infallible religion.

The most important thing to concentrate on and plan for is taking the region out of its present ordeal and regain the missionary role. We must rid the area of the worship of humans to the worship of Allah, from the injustice of other religions to the justice of Islam and from a limited area of this world to the huge area of this world, other worlds and eternity.

What the region aspires cannot be achieved unless the elite of this region visualize this science with all its dimensions and features. Then they can digest it, and bring it out in an excellent form.

We have to dig into our intellectual heritage for the sources of this science. By Allah's will, we will find it. This does not mean we reject what was found by other nations. As the proverb says,

"Wisdom is what the believer is looking for. Whenever he finds it, he is entitled to it." This has to be governed by the laws of Sharia. We are convinced that taking up this science will make the inhabitants of this region wage continuous jihad, until the Day of Resurrection, to gain success in reaching our set goal.

The Thirteenth Means: Silent Thinking and Shedding the Limelight:

It has been proven that thinking in the limelight, with a loud voice, gives the enemy a chance to penetrate and to destroy or foul up plans. The advice of the Prophet (pbuh) is, « **War is deception.**» [1]

The most famous forms of this deception are silence, confined movement and allusion. The result was complete success in all that he intended. In emerging from this ordeal and reassuming its missionary role, the region should not overlook this aspect. It should select the best of its futurists and decision makers and commit them to thinking away from the limelight, training them to be wise men «**Invite (all) to the way of your Lord with wisdom and beautiful preaching. And argue with them in ways that are the best and most gracious. For your Lord knows best who have strayed from His path and who receive guidance.**» *(Al-Nahl:125).* And Allah says, «**Say, 'This is my way. I do invite unto Allah. With a certain knowledge, I and whoever follows me.**» *(Yusuf:108).*

We must teach them the style of allusion, since this is an alternative to lying. Citizens of this nation cannot comprehend these issues without learning, education and training. There are masterpieces in our history that serve these concepts. There is great interest in it. Many security colleges and institutes have been founded throughout the world. We should make use of them. But unlike others, we learn and train in response to the Qur'an.

«**O you who believe. Take your precautions. And either go forth in parties or go forth all together**» *(Al-Nisa'a:71).* And

(1) Reported by Abu Da'oud: Book of Jihad, Nos. 3636, 3637.

«...But take every precaution for yourselves. For the unbelievers Allah has prepared a humiliating punishment.» *(Al-Nisa'a:102).* And, **«But beware of them lest they beguile you from any of that (teaching) which Allah has sent down to you. »** *(Al Maida: 49).*

We hope to obtain reward and blessing by doing this, as the hadith says.

«Deeds are determined by intentions, so for every affair is what was intended. He who immigrated to Allah and the Prophet, his emigration is to Allah and the Prophet. He who emigrated for personal benefit, or to marry a woman, his emigration is for what he emigrated to do.» [1]

The Fourteenth Means: Adoption of the Policy of Calling Things to Account According to their Foundations and Regulations:

It is known that if one knows that he is being watched while he is doing his work and will be brought to account for any mistakes, he will show his positive and negative aspects of his work. He desires to develop the positive and dispose of the negative. If this accounting is unbiased or objective, the worker will be convinced that his is the case. He will work with sincerity and honesty, which will lead to the growth of work, its improvement and success. Allah tells us to do our work well and perfect it by bringing our own selves to account before we are brought to account by Allah. **«O you who believe, Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah, for Allah is well acquainted with (all) that you do.»** *(Al- Hashr:18).*

The Prophet (pbuh) asked us to do the same. **«The astute man is the one who passes judgement on himself and works for what comes after death. The weak man is the one who follows his whims and hopes Allah will help him.»** [2]

The Prophet (pbuh) used to bring his employees to account. Whenever he saw something wrong, he would not keep silent. One

(1) Reported by Al- Bukhari.
(2) Reported by Al-Tirmizhi, He said the hadith was good and sound.

day he appointed Ibn Utabia to be in charge of Bani Sulaym charities. He came to the Prophet (pbuh) to give his report. This is for you, he said. This is for me. It was given to me as a gift. The Prophet (pbuh) said, «**Better that you sit at your house and wait there for your gifts, if you are honest... By Allah, if one of you takes something that you have no right to, he will carry it to Allah on the Day of Resurrection. If not how could I know that a man brings to Allah a frothy camel for him, or a mooing cow for him, or a sheep.**» Then he raised his hands until you could see the whites of his armpits and said, «**Have I not delivered the message?**» [1]

In view of what has been said, if this region wants to carry out what has been mentioned concerning this future vision quickly, correctly and with success, an accounting policy has to be adopted. We must bear in mind the following:

Efficiency, whereby great experience and high efficiency can only detect defects, and its treatment will be done before it spreads. With efficiency we need piety, so that everyone in the nation feels that things are going according to Sharia; no injustice, no flattery, and no overlooking mistakes regardless of who commits them. This policy will not be concentrated in one hand, but has to be a devoted corporation, whose staff of different scales revises the work of each other.

If this policy were carried out according to set rules, it would succeed, promotion would take place, and the aspired goals would be achieved.

The Fifteenth Means: Seriousness in Execution of this with Continuity and Perpetuity.

We should not forget that there should be seriousness in execution and its perfection. The Prophet (pbuh) said, «**Allah has prescribed beneficence on everything. If you must kill, be beneficent in killing. If you slaughter, be beneficent to the animal. Sharpen the blade so to make the slaughter easy.** » [2]

(1) Reported byAl- Bukhari, Book of Al'Ahkaam.
(2) Reported by Muslim.

Continuity is important, along with perpetuity. A little work with continuity and perpetuity is better and more useful than a large volume of work without these characters. Aisha (puh) said: «He (the Prophet (pbuh) had more love of religion when he saw his companion following it.» (1)

This cannot be accomplished unless all citizens of this region are convinced that they are accountable to Allah for every reward or blessing He has given them. «**Then, shall you be questioned that day about the joy (you indulged in.)**» *(Al-Takathur:8)* and Allah says, «**Therefore, by your Lord We will, of a surety, call them to account, for all their deeds.**» *(Al Hijr:92–93).*

And the Prophet (pbuh) said, «**Two feet of every person will not stop to rest on the Day of Resurrection until he is asked about his age and what he achieved in it, his knowledge and what he did with it, his wealth and how he earned it and on what did he spend it, and his body and how he wore it out.**» (2)

Belief in this responsibility will release inherent energies and hidden strengths will emerge. Everyone will carry on his work as planned by Allah until his death. This might be the moment for coming out to the people. Maybe this is the time for continuation and revival of the people of the message, to deliver it as a mercy to all mankind.

We trust Allah the Almighty will not let us down and will never betray us. «**O you who believe! If you will help (the cause of Allah), He will help you, and plant your feet firmly.**» *(Mohammed:7).*

«**Allah will certainly aid those who aid His (cause)**» *(Al Hajj:40).*

Our last prayer is praise be to Allah, the Lord of all the worlds.

---

(1) Reported by Al -Bukhari.

(2) Reported by Tirmizhi, and he rated the hadith good and correct.

Stored Potential

By: Dr. Abdul Ghaffar Mohammed Al-Shaizawy (*)

Indeed, the world today is in waiting and in anticipation of a new type of civilization. The human model and its foundation are proceeding humanly and luckily. And for the message opposing democratization in agreement on the communities and their complete cooperation in the affairs of life. This message requires the nation to be responsible as Allah says, «**The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account**».

Introduction:

Praise be to Allah, the Lord of the worlds, and peace and blessings upon the most honorable messenger, Mohammed, and upon all his family and companions.

Allah says, «**You are the best of peoples evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it would be best for them. Among them are some who have faith, but most of them are perverted transgressors.** » *(Al-i Imran:110).*

The First Islamic society went out to humanity making the rounds of the earth. They transmitted the revelation, prophecy and message,

(*) Researcher – Pedagogic Academy (Oman).

calling people away from the worship of other than Allah to the worship of Allah alone with no associates. This was under the slogan "There is no deity but Allah and Mohammed is His Messenger. Allah says, «**So take what the Messenger gives you and refrain from what he prohibits.** » *(Al Hashr:7).*

This society was established under the banner of Islam, and secured the Islamic ideology or creed. The banner united black and white, red and yellow, the Arab and the Roman, Persians and Ethiopians, and the rest of the races of the Earth into one Islamic nation. Piety was its standard of honor. «**Oh Mankind, We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things).**» *(Hujurat:13).*

This Muslim society was formed on the principles and enduring divine values, along with the program, system and laws that established an international civilization upon the supremacy of noble human values. These values humanely develop the individual while safeguarding the family and develop the overseer of the environment, responsible for choosing the one who will administrate the program of Allah and His Law over the affairs of life.

But here the question arises concerning those who established this society and this international civilization. They were the first to answer the everlasting Islamic call. What were their roots? And what was their make up? What situations were they in? For what were they prepared? What was their social nature? What were their languages and tongues? Are they united by a common history, customs and homogeneous traditions?

Before answering these questions, the researcher would like to mention that this research comes in compliance with a request from the Research and Studies Center of the Ministry of Endowments and Islamic Affairs, the State of Qatar in its determination to publish a book

concerned with «The Missionary Dimension of the Gulf Cooperation Council... The Land of the Arabian Peninsula» on the occasion of the Convention of the 23rd meeting of the Supreme Council of the Gulf Cooperation Council of Arab States.

This research contains the more important subjects in the second crucial point, i.e. the stored or reserved potential that consists of historical potential, cultural potential, social potential and economic potential. The historical potential embodies: the Arabian Peninsula, a land of revelation and prophecy; the historical experience of the Islamic civilization emanating from the peninsula.

As for the cultural and social potentials, they embody the international message and its humanitarianism, the international spiritual power of the Muslim's qibla. Also it embodies the homogeneity among the people of the Gulf and the Arabian Peninsula, which consists of the following:

First: The effects of the doctrine and the Qur'an in the life of the Gulf and Arabian Peninsula population.

Second: The languages and tongues life of the Gulf and Arabian Peninsula population.

Third: Their common histories.

Fourth: Their customs and traditions

Fifth: The population of the Gulf and the Arabian Peninsula, and their family and tribal natures.

Sixth: The natural conditions and geography of the Gulf and the Arabian Peninsula

Finally, we come to the economic potential, within which is found the facilities for distributing wealth among people in an Islamic way. Also we find here the trade and export of wealth throughout the various eras. The research concludes with the subject of oil with respect to it being the center of wealth and the most important element in the economy of the Arabian and Gulf countries.

First: The Historical Potential

1. The Arabian Peninsula, the Land of Inspiration and Prophecy:

The world's need for a savior:

It was evident through texts, archeological findings and historical stories that the world, at the century when Prophet Mohamed (peace be upon him) was born, was decadent and wasted, at the individual and society level. In every direction that one turned his face to, there was nothing but decadence and loss. If we consider religious, social, political or cultural experience and practice, we find rottenness and decay wearing out all societies.

The world when Prophet Mohamed (pbuh) was sent was desperately in need of a savior. That justified, considering the current situation, why the Prophet (pbuh) came at that particular time. The Holy Qur'an mentioned the nature of that decade: «**Mischief has appeared on land and sea because of (the deeds) that the hands of men have earned, that Allah may give them a taste of their deeds in order that they may turn back (from evil).** » *(Al-Rum:41).*

The Psychological Shock of the Slogan. «No God but Allah».

The Holy Spirit soon came at the right time and place chosen by Divine Mercy to send Mohamed (pbuh.) who didn't know, till this moment, the assignment that awaited him and the role that he will be bound to carry for humanity and the world.

As soon as the Prophet (pbuh) was sure of the truth of this message following the reassurance from Khadija (bless her) and her cousin Waraqa ibn Nofal, and after the repeated visits by the holy spirit, who instructed him to the call, the Prophet (pbuh) started work. He had to leave his isolation and he had to tear off the veils of his fears, his anxiety and doubts, and to set off to begin his first contacts

in order to form the early circuits of preachers, those who were destined to bear the honor of joining the first human base for the Islamic call in its long history. Since this new call was moving under the slogan «No God but Allah» with all its total dimensions and wide horizons, it represented a decisive answer to all pre-Islamic values.

Meanwhile, the Qur'an kept descending confirming one case and only one matter that it didn't overtake to other matters as yet. That was the case of (faith) which the Qur'an went on weaving with meticulous style and clear revelations, its overall parts and integrated structure in the minds and conscious of its followers, turning them, one after the other, and day after day, into living beings to move with the Qur'an, such movement is a vital and realistic expression of the new concept that was laid down by the Qur'an.

The concentration and the depth that featured everyone of these made it possible for the followers of Islam after a while to tolerate the strong paganist pressure that will fall on them soon to turn them away from these belief, through torture, oppression, killing, exiting, humiliation, desertion and despise and to overcome the dark tragedy and they become stronger in body, deeper in confidence.

How many Muslims were led towards Islam by that psychological shock caused by the intoxicating revelations of the Qur'an when restated to them to clear their conscious to polish their heads and to sharpen their diverseness. [1]

What made Osman (may Allah be pleased within) who was in a high place among Quraish wealth wise to rebel against his pre-Islamic prosperity ?

What pushed Abu Baker (M.A.P.H) and tens of others to spend from their private wealth which they worked hard to build up until it was all gone ?

What drove Saad ibn Abi Waqas (M.A.P.H) the rich spoiled man to reject his mothers pleas after she tied herself up to deter him from his religion saying to her «Oh, madam, I swear if I see you dying a hundred times and return to life again, it will not make me apostatize from my religion.»

(1) 'Amad El Din Khalil, Study on the biography, Missionary Foundation, Beirut, 1978, pp.97–106.

The slogan of «**No God but Allah**» that Prophet Mohamed(pbuh) ordered to raise in the face of the pre-Islam regime came as a complete turnover at all levels, whather belief, thought, psychological, ethical, behavioral, social or political.

The rules of the Qur'an as an image of the essence of Islam:

The inspiration describes itself as a message that explains the religion and its values. This inspiration demonstrated its basic idea or its essence, that is, unification as that Allah's confirmation that no god but him.

As for mankind, Islam sees itself as the faith of nature or the natural religion that Allah normalized people to it by offering them mental abilities that they identify these laws and patterns in all aspects of life and work.

Although the Qur'an is in fact a conceptual imaging of the essence of Islam, which was presented in a valuable Arabic sentence, yet not every individual word in the text equals or refers to that essence or at the same degree of preference. Such differentiation in preference between its elements refers partly to its wholeness. «**Nothing have We omitted from the Book.** » *(Al An'am:38).*

If the book contains everything in a different manner, because they don't belong to the same rank by nature, additionally the Qur'an contains the basis of the faith and ethics in addition to regulations that manage the daily life. Some of these regulations have a space in the Qur'an due to the high importance they carry in the overall divine plan. Examples include those regulations that refer to marriage, divorce, family support and heritage. Additionally, there are those caring for the family in general, and as an institution that Islam handles with much care. In fact, it treats it as if the institution is connected to the essence of human life, as if human life is not possible without the institution of the family. The regulations that govern its formation, growth and effect are a part of that essence as well. There are other Qur'anic regulations to allow for the human to

enact temporary laws built on a Qur'anic basis. An example of such allowances are the regulations connected with the organization of the community and from that essence the organization of the community is realized as well as the whole social system and the human relations in justice and equality. But the forms of the social system may change and they do change, so the regulations set up by the Qur'an in this regard depend on the circumstances unlike other basic principals such as unification, justice, human liberation, responsibility and so forth of other decisive matters. (1)

The Beauty of the Qur'anic context:

The holy Qur'an is no doubt beautiful. In fact, it is the finest literal text in the Arabic language. This beauty is not the result of it being a text of belief, but the other way round; it is a reason to believe it.

This judgement of its beauty, even grace, is not only an expression of belief, but it is a critical judgement reached as a result of literal analysis. Therefore, the beauty of the Qur'an is believed not by the Muslims alone, but even the non-Muslims among those who are interested in the literal studies of the Arabic language.

The Holy Qur'an is beauty descending from Allah, linked by one thread, that is the beauty of the Qur'anic text. The Prophet (pbuh) used to say, supported by the Qur'an in this saying, even dictated to say that the Qur'an is so beautiful to an unmatchable extent. It is even miraculous, and for that, the Qur'an is not of the human speech, but of Allah's speech. This specification of the Qur'an is called (the miracle).

The poets and writers of Mecca were frightened by the result of this completion but the leadership of Mecca were not frightened, so the poets and writers from all over Arabia were called to help save the difficult situation and they were promised costly gifts in exchange to what they write or orate. One of them, Al Walid bin Al Mophira

(1) Ismail Raja Al Farouqi and Louis Lemieux Al Farouqi, Atlas of Islamic Civilization, 'Abikan Library, Riyadh, Saudi Arabia, 1998, pp. 172 – 174.

went to listen to the Qur'an recited by the Prophet (pbuh) (A.B.H.) and he was taken by admiration. So when Abu Jahl, one of the leaders of Mecca came to him for support and with promises of great wealth. Al Walid listened again to the reciting and he immediately shouted: «None of you knows better than me in the rhyme of poetry, I swear by Allah this Qur'an is not made by a man or a jinni, it has sweetness and a decoration of its own. Its upper is bright and its bottom is lit. It exceeds all that was said or known».[1]

The Qur'an remained in a high place of magnificence, respect and holiness among the Muslims because it is the word of Allah, so every bearded Muslim possessed and recited by heart and read its revelations interpreted its sentences and understood its meanings and them did his best to keep to its direction and regulations.

The compulsion of the call to Allah:

The call towards the deniers and refusers is just introducing and notifying, but towards the respondents who are of good nature and mature minds is contraction and formation. If we tried construction and formation with the deniers and the refusers after introducing and notifying, we would have gone with the call beyond its harriers and would have subjected it to negligence and loss and if we stood with the respondents those of good nature and mature minds at the limit of introducing and notifying and did not forward to construction and formation, we would have rusticated something open and we would have subjected it to extinction and vanish.[2]

This may be what is indicated in the Qur'anic statements:. «**When some of them said: 'Why do you preach to a people whom Allah will destroy or visit with a terrible punishment?' Said the preachers, 'To discharge our duty to Your Lord and perchance they may hear Him.**» *(Al'Aaraf:164)*. And, «**The Messenger's duty is but to proclaim (the Message**». *(Al Maidah:99)*. And, «**Your**

(1) Ibid., pp. 166 – 169.
(2) El-Saied Mohammed Noah, from "The Methods of Calling People to Allah: Individual Propagation, Grouping the Islamic Studies, Faculty of Arts, UAE University, p 7.

duty is but to convey (the message).» *(Al Shoura:48)* **«Allah, did confer a great favor on the believers when He sent among them a messenger from among themselves, rehearsing to them the signs of Allah, purifying them and instructing them in scripture and wisdom.»** *(Al-i-Imran:164).*

The call to Allah is legislated as positively compulsory, and it may not be neglected or delayed, that is according to the instructions referring to this matter weather stated directly or indicated indirectly. Of those direct instructions Allah's saying, **«Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong.»** *(Al-i Imran:104).*

The Prophet (pbuh) said: **«So the witness might inform the one who is absent, for indeed the witness might be informed by him who is more attentive than he».** [1]And also his saying, **«Speak of me, even if its just a verse.»** [2]All these are orders, and an order, if absolute, suggests the meanings of compulsion and obligation, except when there is an indication to drive away from obligation, and here there is no such an indication. Of the frank orders but indirect is the holy revelation:

«Invite (all) to the way of your Lord with wisdom and beautiful preaching. And argue with them in ways that are the best and most gracious. » *(Al-Nahl:125).* **«... But invite to your Lord, for you are assuredly on the right way. »** *(Al Hajj:67).*

The Prophet (pbuh), during his life-time had conveyed the call by all means and methods that were available to him, beginnings with the word, verbal or written, directly or through his messengers, and also by applied behavior as he was the model and the example for that who hoped for Allah and the hereafter and remembered Allah very much. His companions conveyed the call after he was dead. The Muslims continued to convey the Islamic call, and the matter must remain as such as long as life remained specially that every time to come is worse than the former time and that evil is not faced by

(1) Reported by Al- Bukhari.
(2) Reported by Al- Bukhari.

silence. Otherwise, Earth would change into a cesspool of evil.[1] Allah says, «**And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief.** » *(Al Baqara:251).*

2. The historical cultural experience of Islam:

The Arabs of Arabia, carriers of the Islamic concept:

The new status that the Arabs entered into Islamic life gave them the wide perception of the universe, life and the human being, availed to them attendance at the sites of events and to become the makers of these events. This status is the Islamic Arab concept, and it is a status that had occurred through social, economical, cultural, philosophical or military development, but it came about just a gift from Allah almighty, with no appointment, an unexpected offer and a great present to this lost humanity. Man's role in this Islamic concept was just receiving and taking, then awareness and understanding, them giving out and offering. Allah stated to his messenger, «**Move not your tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and recite it. But when We have recited it, follow its recital (as promulgated)**» *(Al Qiyama:16 – 19).*

Allah has granted to enable everyone to read, even if he were literate, and he granted to preserve it in the memory and he granted to express it out.

We may ask, who were those who carried this ideology and responded to it and were the first to respond to it? What was their origin, and what was their formation, and what was the degree of their readiness' and what was their status at the time when the Qur'an was descended to them?

They were people with no state and no culture. They lived on the ruins of memories that linked them with Abraham and Ismail (pbut.) and they were descendent and in laws of these two noble Prophet

(1) Ibid., El-Saied Mohammed Noah, pp. 13 – 14.

(pbuh)s: combined into themselves and in their nature pure origin, noble element and a great readiness on the one hand, and disorientation, uncivilized behavior, belief and legislation on the other, and they used to wander about between these contradictions, so at one time noble origin and pure nature recommended them, and at another time they fall into misbehavior of ignorance and shortcomings till Islam carried to save them from these shortcomings of ignorance, and revived their potential abilities and their good qualities.

The Arabs were not affected by misleading of civilizations, instead they were well preserved within their peninsula like new fertile uncultivated land and now it was time for cultivation, and the cultivator was a Prophet (pbuh) messenger, taught by Allah Almighty how to cultivate:

«Mohammed is the Messenger of Allah. And those who are with him are strong against unbelievers, (but) compassionate among each other. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah, and His good pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah. And their similitude in the Gospel is like a seed that sends forth its blade, then makes it strong. It then becomes thick, and it stands on its own stem, (filling) the ones who sow with wonder and delight. As a result, it fills the unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward. » *(Al Fath:29).*

Islam, with its clear faith and complete jurisprudence, confronted the Arabs who had not gone through complicated cultural experiences before.This confrontation stimulated the abilities of this newly born nation.

Qualifying specifications:

Despite some poor qualities that the Arabs used to have, such as misconduct and some bad behavior, apart from all other nations, they held some good qualities that recommended them to carry this great massage. They were known of being honest, supportive of neighbors and helpful to the miserable. Supporting the neighbor made them go to (Al Basoos) intertribal war.

The Arabs in the pre-Islamic decade used to have a habit, which was considered an ethic code that they strive to realize. Good manners and nobility were the scale of criticism, to praise or dispraise a man, to vie in glory or to satire. An Arab was neither a mere materialist seeking pleasure, nor was he a selfish lustful. He would not despite the scarsity of food and the poor nature of his land, sell his pride to earn a living, and food and drink were not the aim of this living. He would even prefer to go hungry for pride than to fill his stomach for dispose or accord. Antara, the poet said in verse :-

Give me not the water of life in objectless.

But rather give me the water of colocynth in pride.

The water of life in objectless is hell,

and Hell, in pride, is the highest place.

The Arab, in the pre-Islamic era used to orient towards ideals, and no doubt that this tendency towards the ideal showed in his fulfillment, helpfulness, grace, generosity, good neighborhood, and other good qualities, although sometimes these good qualities go too far to become harmful, to spoil money in the name of generosity or to waste lives or to kill one's own child in the name of preserving pride.

Therefore, the Arabs of Arabia transferred within a short period of time into a unified and homogenous nation that exchanged its scattering in tribal groups to a mutual unity in belief, scope of life and behavior, and changed that narrow tribal look to a wide humanity scope, and from tribal ways of earning a living and pride, to far reaching aims and drives which were the liberation of humanity from sublimation to other goods than Allah and the realization of justice between all people on a basis of believing in Allah alone. The links

of belief in Allah were raised higher than the links of relationship and blood instead of fighting for living or for the pride of the clan, the Arabs now fight for the sake of Allah, that is for the sake of truth, good, and human dignity. (1)

The world today is waiting and looking forward to a different kind of civilization to a human model and to a principal that establishes a happy humanity: and to a massage that is crucible and acceptable to all nations, cooperative and contains of all life aspects. Such massage needed a nation who can assimilate it and carry out its provoking and eliciting it. Such a nation was chosen ever since. It is the Arab nation who Allah has made great by Islam and who Allah has made great by Islam and who Allah has decided its responsibility in his statement, «**The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account.**» *(Al-Zukhruf:44)*. and in his saying, «**...that you might be witnesses over the nations, and the Messenger a witness over yourselves.**». *(Al Baqara:143)*.

Islam, a way of life:

A Muslim society is formed by the transfer of individuals or groups of people from the worshipping of a god other than Allah to the worshiping of Allah alone without a partner, then by the decision of this group to establish its life's system on the basis of this worship. There with, a new birth of a new society is established drive from the old ignorant society and opposing it with a new faith and a new life system built on this feature-where the first Islamic base is represented with its two parts, to state that there is no god but Allah, and to state that Mohamed is the massager of Allah.

The whole pre-Islamic community may join the new Islamic society or it may not. It may make peace with the Muslim society or it may make war with it. The tradition had been that the pre-Islamic society starts a fierce war on the heralds of the Muslim society at the

(1) Ibrahim Zaid Al Kailani et al.. Studies in Arab Muslim Thought, University Bookhouse, Al 'Ein, UAE, 1998, pp. 10 – 31.

early stage of formation when it is only individuals or groups - or against this society when is fully grown. This is exactly what happened to the Muslim call since Prophet (pbuh) Noah to the time of Prophet (pbuh) Mohamed with no exception.

What is the origin that human life refers to and built on? Is it Allah's religion and his method for life? Or is it the human reality what ever it is?

Islam gives the answer to this question immediately without any hesitation. The origin that human life must refer to in all is Allah's religion and his method of life. The statement that there is no god but Allah and that Mohamed is the messenger of Allah, whose is the first pillar of Islam, cannot stand and cannot be performed unless this is the origin and that worship is for Allah alone, and the learning from the Prophet (pbuh) how to perform this worship cannot be achieved unless this origin is confessed and then fully followed without any hesitation: «**So take what the Messenger gives you and refrain from what he prohibits.**» *(Al Hashr:7)*. Then Islam sets a question, «**Do you know better than Allah?**» *(Al Baqara:140)* and answers it, «**Allah knows, and you know not.**» *(Al-Nur:19)*, «...**It is only a little bit of knowledge that is communicated to you.**» *(Al Isra'a:85)*.

Allah's religion is not obscure, and its method in life is not vague as it is specified by the second part of the witness statement. Mohamed is the messenger of Allah, so it is limited to what the messenger conveyed by the texts of the basics. If there is a text, then it is the rule, and no finding along with the text. But if there is no text, that is where we can work. We must find out according to the rules of such work that are found in Allah's method itself and not according to interest or desire: «...**So if you differ in anything among yourselves, refer it to Allah and the Messenger...**» *(Al-Nisa'a:59)*.

The Islamic concept stands on the basis that all of this being is of Allah's creation. Allah's will turned to it to be and so it was, and Allah gave it the rules with which it functions internally and externally:

«For to anything that We have willed, We but say 'Be', and it is.» *(Al-Nahl:40)*, «... **It is He Who created all things, and ordered them in due proportions.** » *(Al Furqan:2)*.

There is a will beyond this universe that manages it, a measurement that moves it and a law that coordinates it. (1)

Faith, the binding of the assembly:

The Muslim society is the only one society where faith forms the basic banding link of its assembly and where faith is considered the nationality that links the black and the white; the red and the yellow, the Arab and the Roman, the Persian and Ethiopian and all races of the earth in one nation whom Allah is its Lord and its worship is to him alone. The higher in rank is the more god fearing, and all are equal, they meet around a matter that is planned for them by Allah Almighty, not by any one of his servants: The humanity of the human is the higher value in the society and the human qualities are in the place of respect and consideration.

The Islamic civilization can take various shapes of material and formational combinations, but the basis and the values on which it stands are stable because they are the same basis and values of this culture, worship to Allah alone and assemble around the link of faith and the humanity of man is superior to matter and the human values that upgrade the humanity of man over his animosity. The inviolability of the family and the secondment on earth in accordance with Allah's decree and condition, the application of Allah's method, his Sharia only in the affairs of this secondment. (2)

The forms of the Islamic civilization that rise on these solid basis are flexible enough to be affected by the technological and scientific advancements in every society or environment, and therefore it has to take different shapes to assure this flexibility so that it can be used by all societies and environments and at all levels and to adapt to it with the Islamic method of life.

(1) Saed Hawai, Islam, International Book House, Beirut, 1969, 1st Part. pp. 36 – 42.
(2) Ibid., pp. 49 – 57.

Phases of the Islamic civilization:

The Islamic civilization is the collection of the values and orientations driven from the divine inspiration and that govern the moral and material activity in the Muslim society. The aspects of activity are apparent in the following:

1. The scientific phase. To other nations science is a way of earning living or leading a worldly life, but in Islam the importance of science comes from that it is a way of knowing Allah and to worship him correctly, and for the goodness of this life and the hereafter.

2. The phase of preserving human achievements: This Islamic civilization dealt with the achievements of other nations and past civilizations from the point that the Islamic civilization did not start from scratch, but that it was preceded by other civilizations, and that wisdom is lost possession of the believer, and that human legacy is the property of all of humanity.

3. The phase of preserving the environments: The natural environment consists of water, air, and soil, metals, sources of energy, plants and animals. All of these together represent the sources that Allah availed to man so that he obtains his livelihood from them.

4. The phase of human rights: Islam came to save humanity from the ties of secular system and racial segregation. This declaration is expressed in Allah's statement, «**Oh Mankind, We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you.**» *(Hujurat: 13).*

5. The phases of administration and politics: In Islam there is an organization of people's affairs and managing their interests in accordance with Allah's Sharia and good politics as well. The Sharia politics is known as guarding the worldly life by religion.

6. The military (Jihadi) phase: Jihad is to struggle hard to achieve a certain goal. Fighting is a kind of Jihad and working is also a kind of it. Jihad is carried out to call people for Islam and to support the mistreated and weakened, and to tighten the enemy who is taking advantage of the ummah.

Second: The Cultural and Social Possibility

1. The world-wide and the humane role of the message:

The high goal of the message:

A civilized nation rose in Arabia and a new kind of people were found in that part of the world. A question arises here.

What caused the appearance of a new nation when so many nations were already formed on earth. What is the work of this new nation, and what is the task that it is to achieve in the world?

If this nation was sent out for the cultivation and the urbanization of earth, there were many farming people in At-Taif and the suburbs of Yathrib and there were the farmers of the Euphrates Valley and the Nile Valley and about the Ganges River. All were well experienced farmers who would make it unnecessary to send a new farming nation. If the Muslims were sent for farming only, it would have been better to send them out in Iraq or Egypt or India as these were much more fertile lands. Why were the Muslims then sent out in an arid land ?

If they were sent out for trading, there were enough traders of the Jews in Yathrib and north Arabia and of the Coptics of Egypt and of the Indian merchants, all of whom were masters of trade. If it was truly for trade, why weren't they sent out on the trade routes or near the great trading centers.

What was the answer then? If the answer was in the affirmative, and if the massage of this nation included any of what was mentioned above, and no new tasks for the world, this nation would have been just one of the remaining nations and an intruder to civilization.

It was indeed sent out for a very noble purpose, for an outstanding mission that humanity had forgotten such a mission for long, and those nations with a past experience of missions have been too busy to remember it. This is what Allah addressed this nation with, «**You are the best of peoples evolved for mankind. Enjoining what is**

right, forbidding what is wrong, and believing in Allah. » *(Al-i Imran:110).* With this he drew attention to that this nation is not a wild growth like a wild tree or a satanic grass. Rather it is a nation that was ordered out, and for a certain purpose it was so ordered out: It is not out for its own interest like other nations do, but it is out for the sake of all people. This is what marks this ummah of Islam in history. Every other nation went out after her own interest and desires, but the Islamic ummah is a nation that was brought out for the people, to order good deeds and forbid wrong deeds and believe in Allah and struggle for his sake.

With such a massage the Arabs of Arabia scattered in the world carrying it to the kings and to the commons of different colors and races: and for this reason they migrated and fought, and they went for war or went for peace. They still believed they were sent by Allah to the peoples and were the carriers of the banner of Islam to the world.

The Arabs of Arabia spread in the capitals of the pre-Islamic world and the major centers saying to people. Allah has sent us to bring out that who wishes from the worshiping of servants to the worshiping of the Lord of the servants and from the tightness of this worldly life to the broadness of the hereafter and from the injustice of other religions to the fairness of Islam.

To set free the Roman nation from worshiping the Messaih and the cross and bishops and priests and the kings and they set free the Persian ration from worshipping fire and the Kiyani family. The Toric nation from worshiping the whiter wolf and the Indian nation from worshiping cows. They brought these nations out to the worship of Allah alone, so they actually brought the form the narrowness to the broadness of life, from the tyranny of other religions to the justice of Islam. The world had been waiting long for the delegates of the Muslims to go about the capitals of the second Jahilia calling: Allah send us out to bring people out of worshiping of matter and desire to worship Allah alone, from the tightness of the world of competition and selfishness and material greediness to the broadness of satisfaction, favor, renunciation spiritual pleasure and peace of mind,

and from the mistreatment of social and political systems to the fairness of Islam. [1]

So are the sons of Arabia - where the light of Islam glittered first time-listening again to the cries of humanity and the moaning of the weak and the deprived on earth, so they wake up from their present deep sleep to publish rightness again and bring people out of darkness to righteousness.

Humane facts in the Message:

A Muslim believes that he is commissioned to call all people to Islam and the target of his life is presented in the guidance of all humanity to a life where Islam the religion of god inducing the religious sciences on Sharia ethics and duties. It is the religion of all people. This commission to the Muslim is stated in, «**Invite (all) to the way of your Lord with wisdom and beautiful preaching. And argue with them in ways that are the best and most gracious.** » *(Al-Nahl:125)*.

2. The International spiritual capacity of the Muslims:

Ibrahim (Bless him) choosing the location of the house (the Ka'aba).

We inquire: why should Prophet (pbuh) Ibrahim choose this remote spot in the desert to leave his child and mother. Wasn't there a better place?

Other inhabited fertile places were quite ready to receive this small family and obvious normal thinks would suggest that Ibrahim should take his beloved child to the cultivated inhabited place to be assured of his well being, so what drove him to this wild place?

We cannot say it is just by chance and we cannot as well say it is a result of some thinking in the suitable place; so we are left with one possibility, that is that there was direction from Allah, which Ibrahim obeyed and applied, as Ibrahim was a total and pious who submits to

(1) Abul Hassan Ali Al Haassanai Al Nadawi, To Islam from Anaw, Pen House, Damascus, 1988, pp. 8 – 22.

direction even if it was to slaughter his own son. We find this confirmed in Al Bukhari's story where he said after he told about Hajir trying to keep to Ibrahim and asking him, where are you going and leaving us here in this deserted valley: She said this several times and he would not turn to her and she finally said, «Is it Allah who ordered you this?» And he said to her, "Yes." And she said; «Then Allah would not lose us.»

We inquire again was this place of the house known to Ibrahim and sacred to him? Allah Almighty said on behalf of Ibrahim, «**Oh our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House, in order, Oh Our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks.** » *(Ibrahim:37)*.

We see from Ibrahim's sentence «**by Your Sacred House, in order, Oh Our Lord, that they may establish regular prayer**» that he used to know that there is a sacred place which he called Allah's sacred house. He made the purpose of his bringing his family, and leaving them to live here near to this sacred house, performing (Salat) prayer and to worship Allah. Therefore, the holiness of this spot must have been known to Ibrahim at least, or that this holiness was before his time.[1]

Therefore Ibrahim lead down the basis of pilgrimage to this sacred house, he and his son Ismail (p.b.u.t) and the Arabs continued to perform this Haj since then and never stopped that religious duty at any time. It even remained the placed of their pilgrimage and holiness despite the confusion that happened to their facts the when the made porters to Allah in worship and they turned to idols. Then Islam came to restore the spirit of this sacred place and returned to it. The correct rituals and its high place and holiness to the Muslims and ordered pilgrimage to it for everyone who can afford it.

(1) Abdul Moneim Al Nimr, In the power of Hajj and Umra, The Message of Hajj, Ministry of Endowments and Islamic Affairs, Kuwait, 1969, pp. 6 – 10.

The Arabian Peninsula, first center of Islam:

Pilgrimage is a symbol of the connection of this nation to its grandfather Ibrahim where the Muslims restore his rituals and they go round the house he had built and it is a symbol of the unity of the Islamic nation regardless of races, colors or hours, because the unity of the Muslims is originated for mother belief religion and Sharia.

Hajj is also a practical aspect of many Islamic bases, such as that it's a practice of Islamic brotherhood, and a practice of equality between the Muslim peoples, and a practice of struggle, tolerance worship and being good with others, and breaking of self desires and refraining from violence and to spend money for Allah's sake and respecting of Allah's rituals. [1]

Haj is also a return to the old capitals of Islam in Arabia where the rituals of Ibrahim and Mohamed (pbuh) that strengthen the Muslims links to these capitals as they are linked to his spiritual home, his only Qibla and his worshiping orientation. They are the bases of his expectations and wishes he hoped for. So he goes back with a different scope to life. Before this visit his ties to these places was just the critical, now it became realistic and a practiced work.

The Muslim returns from this journey as if he was born a new, the Prophet (pbuh) said, «**Whoever perfectly makes the pilgrimage to Allah, returns like he was the day he was born.**» [2].

Hajj, a general conference for the Muslims:

Hajj is the largest and most spectacular social and political conference known to the world. Here hundreds of thousands, even millions of people gather from everywhere, from villages and towns uncountable resembling the widest possible variety of races, languages, cultures, habits and views which react together.

When pilgrims intend to perform Hajj, they put aside that sordidly playful life which kept then away from their obligations and stick to the Islamic teachings and their pure designations towards

(1) Ibid., Saeed Hawai, pp. 176 – 178.
(2) Reported by the Six Books except that of Abu Da'oud.

Allah and good worship to him. No wonder pilgrimage has always had this important role as it is a way of education, information and coordination between millions of people at large.

Hajj is also an opportunity to meeting of big numbers of Muslims at different levels, in spiritual atmosphere that cannot be available to any other nation on earth. It is an actual meeting at which characters and nationalities are changeable every time and they grow in number each year.

In this spiritual atmosphere it is possible for the Muslim leaders and scholars to put down plans and projects to direct the Muslims spiritually, cultural, politically, socially and economically through the mass media.

3. Factors of harmony between the Gulf and Arabia peoples:

The harmony between the people of the Gulf states and Arabia result from the typical social system, habits and tradition. Differences in life style are due to the differences in the geographical environment, landscape and climate, which affected the people and shaped their ability to adapt to it.

We will find that the tribes and groups of people who lived on the seashore in the Gulf or in Arabia were adapted to the sea surrounding and had to make up with it. The groups of peoples who lived in the desert or in the mountainous areas of the Gulf and Arabia lead a mobile living moving with the essential needs of living and to adapt to the desert or to the rough mountains in search for water and pasture to graze sheep and camels.

Those groups who lived in the valleys or at the foot of mountains by the sea made their living in agriculture where they grow some crops in the available areas or by fishing in the - sea. These are more stable and urban than those in the desert.

There is a variety in life style rather than racial or religious differences. All the peoples of the gulf are Muslims and they all speak Arabic with local accents. Their tribes and groups have some homogeneous habits, social relations, family or clan formation,

intermarriages, eating and drinking habits, culture, literature, and the way of spending leisure time.

When more harmony was achieved, more integration occurred in the different aspects, weather social, cultural, economical, political or the rhythm of coping up with the modern style of living. There was a change in occupations, an increase in income and a rise in the standard of living among the people of the gulf. Many of the traditional trades developed into modern business or modern occupations with cultural, technological or commercial connection with the outer world through companies, factories, organizations or different international establishments.

Such were the most important factors which largely participated in forming that harmony and the mutual interaction between the people of the gulf and Arabia, and which actually qualify them for the massage role in the rise of the Arab and Muslim nation anew.

Based on the above, we will show here in some detail the factors of harmony between the people of the region which are represented in the Islamic faith, the holy Qur'an, the Arabic language and the accents of the gulf and Arabia, the joint history, the habit and traditions, the tribal and familial nature of the inhabitants of the gulf and Arabia besides the geographical and natural circumstances of the gulf and Arabia.

First factor: The Doctrine and the Qur'an:

The role of the doctrine in the setting up of capacities of the Gulf and Arabia people:

The Islamic creed had a great role in the life of the people of the Gulf and Arabia, we see that it reshaped the society into a new form and lead to the change of many concepts, manners, ideals, values, orientations, habits and even expectations, so that these people have their capacities set up where as these were consumed by the hot desert, but now they head for great goals and noble targets.

This nation, under the banners of the new faith which they believed in, broke through borders that used to be closed in its face

and destroy barriers which separated them from the states of Faris and Rome. States wake up from surprise, the flags that were never used to be lowered are thrown down stained with blood under the feet of the Muslim pioneers who dug their way through valleys, deserts and rivers to offer their principles which drove them into this exit. (1)

The first effective driver to this nation was the Holy Qur'an, the light the righteous that the Prophet (pbuh) used to recite to them in the morning and the evening to open their eyes, ears and hearts to what they have not heard before of a faith that matches the natural behavior, to which the Qur'an leads them by argument, evidence, and by foresight and conscious. So their souls are reassured and drive them to believe the massage of Islam and enforce them with more belief so they carry its flag to other nations, and give them the good news of obtaining either of the two achievements, victory or martyrdom in the cause of Allah and to go to heaven.

The Arabs in the Gulf and in Arabia, after the rise of Islam have had a clear faith that stood solid in unification, a faith that set free their conscious and cleared up their thinking of anything that soiled humanity, such as partnership to Allah, multiple gods or delinquency.

There was no other nation, whether from the people of the heavenly religions or from earthly thought of those who believe in one creator god would believe in the absolute clear unification and confirm all qualities of perfection and refer them without any representation, resemblance, disability or interpretation to Allah than the Islamic noble nation. (2)

The role of faith in the harmony of the Gulf and Arabian people:

The Islamic faith is considered the first base in building the society. The Prophet (pbuh) educated his followers on this ground and by that he found the ideal society in the state of Al Madina and Mecca and Arabia as general, that nation to whom the entire world east and west were subjected.

(1) Ahmed Ali Al Mula', Effects of the Muslim Scholars on European Contemporary Thought, Beirut, 1996, pp. 47 – 48.

(2) Muhasin Abdul Hamid, Social Change Movement in the Qur'an, Ministry of Justice and Islamic Affairs, and Endowments, UAE, p. 129.

The secret that thisfaith unifies the society lies in the fact that this faith is an absolute unification of Allah, so the Lord is one Lord, the messenger is one, the massage is one, the orientation (Qibla) is one, the language is one the aims and objectives are united, therefor the nation has to be one nation. Allah said in the Qur'an. «**Verily this Ummah of yours is a single Ummah and I am your Lord and Cherisher. Therefore, worship Me alone.**» *(Al Anbiya':92).*

This unification faith led to this harmony in the thinking of the people of the Gulf and Arabia and the joining in their attitudes and buildings up of their unity, solidarity and their mutual destination. All this lead to the building of their solidarity and integration, especially in the recent eraa of this age describbed as the age of blocks between countries with common interests.

If the Islamic doctrine is bbuilding an international society, how can it do this with this piece of land on the Arabian Peninsula, the cradle of Islam and the source of this faith, which is not restricted to one land or one people., is it in its message not limited by time or space?

The Second factor: Language and accents:

Comparing the Arabic of South and North Arabia:

Arabic is one the Simitic group of languages spoken by the Arabs in their land of Arabia since it was inhabited by Kahtan, the head of the tribes of Yemen. These Arabs are called in history the A'ariba Arabs because their mother tongue is the Arabic language. One of the Yemen tribes, Jurhum, which moved to Mecca before Ismail bin Ibrahim (p.b.u.t) arrived to it. Later after his arrival, Ismail married a wife from this tribe and he lived with them. His offspring grew in number in Mecca. Ismail learned the Arabic language from Jurhum with whom he lived. Ismail and hius offspring are known in history as naturalized Arabs due to their inter-marriage with the Arabs who are not ancestors of Ismail. Ismail and his ancestors are known as (Al-Must'ariba Arabs) because of their introduction to the Arabs by marriage. [1]

(1) Mohammed Al Khadari, Lectures in The History of the Muslim Nation, House of Tought, Part 1, pp. 44 – 45.

The Arabic spoken in south Arabia with its ancient several accents is different from the Arabic of north Arabia - which is considered to be standard Arabic, there is a major difference in grammar, phonetics and semantics. For example it was stated in a Shibaic script: «And they celebrate their mistress Ashtrout the bright, and their goddesses the suns and all gods and by the force of Al Khamis (the army) ».[1]

The accent of Quraish, which is of a northern origin, and which different factors, political, religious, social and economical in Arabia participated the shaping and raising it to high position, as it is considered the standard Arabic, as accepted by all Arab tribes, an acceptance that is shown in the readings in public of verse, and orating public addresses in their places of gatherings such as clubs or their famous literary markets, all were in this standard Arabic. Besides this it was the richest in vocabulary, finest in style, richest in lexical items and most efficient to express beautifully expressions of literature and wisdom. For that reason it was highly upgraded over other Arabic accents of other tribes.

Arabic, the language of the Islamic culture:

Arabic is the language of the Islamic religion, used by a thousand million Muslims or even more all over the world, they recite their daily prayer and read the Holy Qur'an in Arabic. It is also the language of the Islamic law which governs the life of all Muslims especially over their personal affairs. It is the language of the Islamic culture which is taught in thousands of schools outside the Arab world, from West Africa to south east Asia, since it is the educational media of literature, history ethics, Sharia and the sciences of Qur'an and Hadith.

This is the language of the people of Arabia and its extension in the green crescent through a thousand years before Islam.

(1) Subhi Al Salih, Studies in Fiqh of Language, Mulayeen House of Knowledge, Beirut, Lebanon, 1986, 52 – 67.

The Arabic language developed and acquired a large number of words from Persian, Roman, Egyptian and Sanskrit languages, but it absorbed and arabized these words. (1)

The content of Islam is faith, worship and behavior, a language is but an expression of this content, so it is a means, not a goal. For that reason, each Prophet (pbuh) was sent out in the language of his people: **«We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them.»** *(Ibrahim:4)*. Allah also mentioned in the Qur'an that an example of his revelations is the difference of languages and colors: **«And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors »** *(Al-Rum:22)*.

So it is normal to have different languages, but the massage of Islam was in the Arabia language and that a9ll the world is the target of this massage the understanding of which requires the learning of Arabic. Therefore the Muslims have to learn this language. Al Shafie (b.h.) «Allah Almighty made it compulsory to all nations to learn the Arabic tongue following His order to them by the Qur'an to worship Him».

The concern towards the Arabic language does not bear any racism, but learning Arabic is necessary for the understanding of the Islamic religion by the Muslims. Being a Muslim meant speaking Arabic that is connected to their faith rather than to the nationality or racial bias. (2)

From here we see that different people who used to live in different parts of Arabia specially in the Gulf area (East Arabia) and who used their own languages, as soon as they adopted Islam they were integrated into its culture and started to use Arabic. References menindicatetioned that the embracing of Islam by the people of east Arabia was voluntary and out of their own will, so they liked Islam and its language and they all soon were absorbed into the society to form one homogeneous people, both socially and culturally, with the

(1) Ibid., Ismail Raja Al Farouqi and Louis Lemeiux Al Farouqi, pp. 58 – 59.
(2) Ibid., Saed Hawai See: p. 114.

standard Arabic as their formal language and its accents and dialects for their daily life.

The Gulf inhabitants and the Arabic language:

At the present time, the Arabic language with its different accents and dialects is the national language, and the standard Arabic is the formal language of the people of the Gulf and Arabia besides other languages such as English, Hindu, Urdu, Korean, Philippine, Bushtu, Persian, Samhalic and Malay. Those nationals who come to the Gulf for work use all of these languages. English is one of the most common language which is used in commerce, banking, communications, companies and international relations. It is also used by groups who come for work..

Generally speaking, there are three languages working in the Arabian Gulf as languages of communication: the standard Arabic language, i.e. the formal language of the land; the local accents and dialects which are the daily life contacting and communication languages; and finally the English language, which although not legally adopted, imposes itself widely as being a contact and a communication medium among organizations, establishments, companies and international bodies working in the Gulf.

The Hindi language, with its different dialects, such as Urdu, is an link between Pakistanis and Indians working in the Gulf States.

An observer of the languages used in the Gulf states and Arabia may note that there is a kind of competition and joining in the use, contact and communication, and a competition in the rank and importance: this may call for concern for the standard Arabic to take up its proper place in this activity of communication, contact and use. Those who adopted Islam from the non-Arabic speakering countries used to offer their utmost effort in learning it, and many of them in the past and the present were very successful in it. Some of them were outstanding poets, writers, literal coitus and researchers in different sciences of Sharia and Arabic literature. They participated a great deal in the development of life in various aspects.

If the sons of Arabia had participated in the spread of their language in the past, from the standpoint of caring for the spread of Islam and its call on earth outside Arabia, by which call, enlightenment also spread, and if their language, (the language of the Qur'an) had united the sects of the Gulf and its inhabitants since the dawn of their adoption of Islam. It is worthwhile that the people of the Gulf and Arabia at the present time to be concerned with Arabic, to hold firm to it as they do with Islam and the guidance of the Qur'an. This is the drive that obliges them to preserve the Arabic language, to be proud of it and upgrade if over other languages that compete with it. Also using standard Arabic in the daily contacts with different races and people in different dealings, communications and occasions and to increase their vocabulary of its terms and Lexis, its forms and styles will make them taste it and discover its beauty, so they are proud of it in different places and gatherings.

The Third Factor: The Common History:

The spread of Islam in the Gulf and the Arabian Peninsula:

The Islamic mission was not directed as we mentioned before to the people of Mecca alone, it was not a tribal call, it was not revealed to Hijaz alone, it was not a regional mission, if that was the case the prophet of this mission of (prayer and peace be upon him) would have restricted his mission to Medina, which he chose as a base for his young state. Also it was not an Arabian mission. If it was, the Prophet (prayer and peace be upon him) would have satisfied himself with the propagation of Islam at the heart of the Arabian Peninsula and its outstrips in Yemen, Hadramut, Oman and Bahrain, therefore the Islamic mission extended over the borders of the Arabian Peninsula during the prophets (prayer and pace be upon him) life time and the Orthodox Khalifs after him, in harmony with the international nature of this mission that addresses all people with their different colors and different races:«**Say, 'O men! I am sent unto you all as the Messenger of Allah** ...» *(Al A'raf:158).*

«We have not sent you but as (a messenger) to all mankind, giving them glad tidings and warning them » *(Saba'a:28).*

Also the prophet (prayer and peace be upon him) stated his policy in the propagation of Islamic mission to mankind through letters and messages which he sent to the princes at the borders of the Arabian Peninsula and to the kings and the governors of the contemporary world at that time.

The speed by which Islam spread in the Gulf in each of the areas Oman and Bahrain was due to the following: -

1. Its relation with the spread of Islam in Hijaz after the truce of Hadaibia; this allowed the Islamic leadership in Holy Medina to devote themselves to confront the Jews of Khayber in North Hijaz, and this truce and its impact on the conquest of Mecca, invasion of Taif and the control of Islam for the first time of the region since the 8th year of Hegira, allowed the prophet (prayer and peace be upon him) to direct the Islamic mission to the heart of the Arabian Peninsula and its outskirts including Oman, and Bahrain. The size of victories that the Muslims achieved were a factor of strength for Islam and for Muslims in every spot of the Arabian Peninsula.

2. Its relationship with signs of the emergence of a new prophet believed by some of the inhabitants of Bahrain as a result of the civilization interaction and meeting point of many religions such as Christianity, Judaism, Magianism on the shores of the Gulf, which made some of its habitants become psychologically ready to embrace their new religion.

The spread of Islam took place when the prophet (prayer and peace be upon him) sent a number of emissaries with messages to the princes near the outskirts of the Arab Peninsula after the conquest of Mecca by the Muslims in 8th year of the Hegira, the Prophet (prayer and peace be upon him) sent Amr ibn Al Aas Alsahmi and Aba Yazeed Al Ansary to Geifer and Abd Ibni Al Galandi and with them a letter in which he called them to embrace Islam. The letter read: **«In the name of Allah the Merciful, the Compassionate. From Mohammed, the Messenger of Allah to Geifer and Abd Ibni Al Galandy. Now I call both of you to embrace Islam. Become Muslim, and you will**

be safe. I am the Messenger of Allah to all mankind, to warn all living human beings, and this statement is appropriately enough for the infidels. If you embrace Islam I will be in charge of you and I will protect you. If you refuse, your reign will fade away, my horses will move freely in your land, and my prophecy will become manifest over your kingdom.» [1]

As for the spread of Islam in Bahrain it was not with the same wide coverage and rate that occurred in Oman. The first envoy sent to the inhabitants of Bahrain calling them to Islam was Al Ala'a Ibn Abdulla Al Hadrami the ally of Bani Abd Shams, in the 8th year of the Hegira. He delivered a letter from the Prophet (pbuh) to Al Munzir Bin Sawi Al Tamimi and to Sibikht Marzaban Hagr, calling on them to embrace Islam or pay "jizia" or tax. The text, which was sent to Al Munzir and Bin Sawi, was as follows: «**In the name of Allah, Most Gracious, Most Merciful, from Mohamed the Messenger of Allah to Al Munzir Bin Sawi, peace be upon the believers, now I call you to embrace Islam, be a Muslim and Allah will make you the owner of whatever is around you. Know that My religion will win decisively.»** [2]

The law of tribulation for the nation:

The inhabitants of the Gulf and Arabian Peninsula enjoyed honour, power and unity under the flag of Islam represented in the state of Islamic Caliphate which ruled the Muslim nation starting with the era of the prophet (prayer and peace) be upon him, then the reign of orthodox Khalifa (Allah bless them all), then the reign the Umayad Caliphate, followed by therein of the Abbaside caliphate, the Arabian Gulf, its shores in particular and Oman were either giving complete allegiance to these and caliphates or complete allegiance to these and caliphates or giving up this allegiance and self government, they were sometimes giving allegiance and sometimes disassociating themselves from it; till the time of the Ottoman Caliphate which restored power to the Islamic world. The Arabian Gulf remained in this new power.

(1) Mohammed Arsheed Al 'Uqaili, The Arabian Gulf in the Islamic Era, Lebanese House of Thought, Beirut, Lebanon, 1988, p. 57.

(2) Ibid., p. 6.

But the nature of the slavery by which the Islamic nation was tested especially during the periods of decline which rocked the last Islamic caliphate, is the slavery of Muslim nations by their rulers in various parts of the Arab and Islamic countries among which the Arabian Gulf area, which paved the road for an uglier form of slavery by foreign European colonizers.

The great scholar Abu Al A'ala Almawdudi expressed his views about this issue, he said: the slavery by which we were tested during the last century was a natural outcome for our religious, moral and intellectual decadence which were sunk to several centuries ago. If we reach the stage of weakness, retreat and degradation whereby it is impossible to have any division or to stand on our own feet without help from others, in such a situation we are doomed and a catastrophe must occur, in fact it has already happened in the form of European colonization according to the law of nature. [1]That is predetermined by God on human beings: «**And obey Allah and His Messenger, and fall into no disputes, lest you lose heart, and your power depart. Be patient and persevering, for Allah is with those who patiently persevere.**» *(Al Anfal:46)*, «**And hold fast, all together, by the rope that Allah (Stretches out for you), and be not divided among yourselves.**» *(Al-i Imran:103)*.

The bad political situation in the Islamic World and the Gulf Region:

The Gulf Region and the Arabian Peninsula witnessed very important historical developments at the beginning of the 16th century; the arrival of the Portuguese to the Gulf is considered as the beginning of the modern age in the area, the Portuguese with their arrival to the Indian Ocean opened the door for other European countries and started since then to look for a foot hold in the areas overlooking the coasts of the Indian ocean.

What worsened matters more was the political situation in the Islamic world at the time, there were 3 large Islamic states fighting among themselves for the control of the eastern part of the Islamic world: the 3 states were the Mamalek in Egypt, Al Safawiun in Iran and the Ottmans in Asia Minor.

(1) Abu Al 'Ali Al Mowdoudi, The Situation of Muslims and the Path to Boosting it. Saudi Publishing and Distribution House, Jedda, 1985, p 131.

The political situation in Gulf area was not better than the other Islamic regions, in Oman the Nabahaniun rule was dying, in the Gulf (Bahrain) the Emirate of Bani Gabr was unable to do anything about these regional developments due to its lagging behind the development of that era; as for the kingdom of Hurmuz south of the Gulf which was the most important local power, it too deteriorated when its military power collapsed when the Portuguese controlled shipping and trade in the Indian Ocean, the support on which the Kingdom of Hurmuz used to rely on. [1]

The Fourth Factor: Customs and Traditions:

The homogeneity and similarity in customs and traditions, behavior and manners distinguish the Islamic Nation because every Muslim has to imitate the prophet (prayer and peace be upon him) as the example: «**You have indeed, in the Messenger of Allah, an excellent exempler for he who hopes in Allah and the Last Day, and who remembers Allah much.**» *(Al Ahzab:21)*.

All Muslims act the same way, they sleep the same way, even when they go to the bathroom they have accepted standards of behaviour, they have their accepted standards in greeting, visiting, sitting and sneezing etc., in all these they have homogeneity and similarity; this homogeneity is clearly found in the Muslim Gulf Society in its various customs, traditions and all types of conduct.

Islam calls for the righteous society:

Islam has set down a moral system which is in harmony with natural disposition it treats behavioral digressions which result in the suppression of the human tendency by the animal tendency. Allah says, «**You have indeed, in the Messenger of Allah, an excellent exempler for he who hopes in Allah and the Last Day, and who remembers Allah much.**» *(Al Ahzab:21)*. And Allah says, « **Say, 'The things that my Lord has indeed forbidden are: indecent**

(1) A group of professors from UAE University, Studies on the UAE Society, Faculty of Humanities and Social Studies, UAE University, 1997, pp. 38 – 39.

deeds, whether open or secret, sins and trespasses against truth or reason, assigning of partners to Allah, for which He has given no authority, and saying things about Allah of which you have no knowledge. » *(Al 'Araf:33).*

Islam did not stop at preach, directions, and prohibition for its own sake, set down a practical detailed plan or project to achieve the righteous society which can be summarized as follows:-

1. Complete recognition of the role of human instincts in life and calls for refining and disciplining it.

2. Resorting to education in social institutions such as the family, school and social welfare societies.

3. Preparation of a suitable environment to eradicate factors leading to corruption whatever leads to a sin or wrongdoing is prohibited or forbidden.

4. Islam has legislated a penal system that goes deep into the roots of the problems

Social Homogeneity Among the Inhabitants of the Arabian Gulf:

The cultural construction is the strongest building block in the formation of the Gulf Society because it contains human, organizational and intellectual capabilities which works for the maintenance of the society's solidarity and prevents it from deviation through directions and teachings of Arab origin which were refined by Islam through its divine concepts in spite of the development that took place in the Arabian Gulf society due to the economic factor (oil) which has changed their lifestyle to contemporary life, and the attempt of some to be affected by western life, but the Gulf traditions, customs and beliefs are still dominant like dressing, living in homes, food, marriage ceremonies, birth, family and kinship relations and tribal organizations.

Some changes have taken place in material, technology and construction, especially in towns and large population centres in the Gulf society. Many immigrants of non Arab races and some from non Muslim European and Asian societies came to the Gulf. This had its effect on the language and local dialect, and a change in the styles of raising up children by the effect of nannies and domestic servants in many Gulf homes; but in spite of that the building of the Gulf society

remained a Muslim Arab structure in its components and its dealings, preserving the concepts, values and customs of the desert, the sea, the tribe and the Gulf family.

Social homogeneity manifests itself in the big resemblance in social systems, in customs, traditions and conventions, in spite of the lifestyles in towns, villages and rural areas in the Arabian Gulf, yet there is a bigger common factor in customs, traditions and conventions. This does not negate that the Bedouins are more adherent to the preservation of Arab customs, traditions and conventions whose first roots go to the heart of the Arabian Peninsula and its south, and homogeneity is shown in the importance given by the Gulf society to the family in general, it is also manifested in the customs and traditions for the various social occasions like marriage, birth, death, feasts and religious and national occasions.

Social Solidarity in the Arabian Gulf:

The social solidarity system in the Arabian Gulf is derived from ancient Arabian roots and from the true Islamic Religion, especially the nature of the inhabitants of the area within the frame of the family and the tribe some of its traits are solidarity and backing up or standing by, as for the Islamic Religion its texts call for social solidarity and incites Muslim to co-operate with each other, help each other: «**Alms are for the poor and the needy, those employed to administer the (funds), those whose hearts have been (recently) reconciled (to truth), those in bondage and in debt, those in the cause of Allah, and the wayfarer. (Thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.** » *(Al-Tauba:60)*. This solidarity system is manifested in Zakat, alimony, alms, saving the needy and feeding the hungry, helping the new comers to Islam, those who can not pay their debts, the poor, the Mujahidin or holy war fighters, students, altruism, will, gift, lending, mortgage, endowment, accommodation of guests.

The social policy in the Gulf states aims to carry out the following[1]:-

(1) Ma'an Khalil Omer, Emirate Society, and the Major Impacts, University Book House, Al 'Ain, UAE, 2001, p 352.

1. Raising the standard of living of individuals in the society by provision of health, educational and supply services.

2. Striving to solve the social, health and economic problem by providing the biggest amount of the needs of the people.

The Gulf states have tried to provide social security and social welfare for its citizens by means of: -

1. Provision of social services to meet the basic needs of the people such as health care, boosting education by opening new government schools.

2. Expansion of the concept of social security providing food rations to include protection techniques and development to support members of the society.

3. Make laws and legislations for solidarity and social welfare that is based on Islamic teachings, the roots, Arab customs, traditions and conventions.

4. Provision of modern social services and strengthening the relation between the citizens and the state.

5. Stamping the solidarity and social welfare activities with an institutional, governmental and popular stamp through institutions, ministries and different societies.

6. Allowing international organizations provide social welfare services through the support of social projects.

Fifth Factor: The ArabTribal and Family Nature

Population of the Gulf and Arabian Peninsula

The Arabs settled in the southern part of the Arabian Peninsula since ancient times and in the region of Oman and the western coast of the Arabian Gulf. Some scientists and researchers in the origin of races and progenies consider the Arabs as the origin of the Simitic race, and from their root branched the other races, and some of these scientists and researchers believe that the Arabian Peninsula is the first cradle for simitics, from the Arabian Peninsula followed migrations to Alsham; to the extent that the Arabian Peninsula was thought of as a sea sending successive human waves during consecutive eras or as

a reservoir which supplied the fertile crescent with inhabitants.

Although the system of Arab life was tribal but that did not prevent them from forming social systems and the establishment of kingdoms and governing families especially in the south west of the Arabian Peninsula where the Mulniya state, the Sabaen state and the Himyari state were established, till these states spread theeir influence in the north by establishing trade centre.

Some researchers go as far as to say that the first people who migrated to the shores of the Gulf when drought struck the centre of the Arabian Peninsula were the Kana'anites perhaps this was in the 3rd millenium before the birth of Christ, the Kana'anites like Ofaying came near some springs in the Islands of Tarout and Arad (some of the islands in Bahrain), then they spread in the coast, till they traveled in a labor time to Syria, from the Kanaanites sprang the Phoenicians whose travels extended to the Red Sea; they monopolized its trade and the trade of the land of the Arabs and the coasts of the Arabian Gulf.

The origin of the Arabs of the Arabian Peninsula:

The Arabs of the Peninsula were classified into two main divisions.

- The extinct Arabs: they are the tribes which perished, they include Tasm, Gadis, A'ad and Thamud.

- The remaining Arabs: they are two divisions.

- The Gahtani Arabs: originally they came from Yemen, they are also called "the A'an'ba Arabs"; their tribes and subdivisions branched from Saba'a Bin Yashhab Bin Ya'arab Bin Gahtan, from whom descended the subdivisions of Himyar, the most of which is Zayd Al Jumhoor, Al Sakasik and from them come the divisions of Kahlan the most famous of them is Hamadan, Anmar, Watii, Muzhig, Kinda, Lakhm, Juzam, and Alazd from whom descended Al Aous and Khazrag and the sons of Jafna the kings of Al Sham. (1)

- The Adnani Arabs: They are theArabs of Hijaz and Tihama, they are called the Arabised Arabs; their tribes and subdivisions

(1) Ibid., Mohammed Al Khjadari p. 11.

branched from Adnan who is a descendent of Ismail, the son of Ibrahim (peace be upon them) who came to Mecca and lived among Jurhum and became related to them by marriage and built the Ka'aba: «**And remember Abraham and Ismai'l raised the foundations of the House (with this prayer): 'Our Lord! Accept (this service) from us, for You are the All Hearing, the All Knowing.**» *(Al Baqara:127)*.

Ismai'l's progeny continued reproducing till Adnan and his son Muad were born, the Adnani Arabs kept their geneology, the divisions of this nation are called Muadia and Nazariya. [1]

One of the first extinct Arabs in Tasm; the rule of Gadees expanded till reached Yamama. Tasm and Gadism have one origin.

As for the remaining Arabs, the Adnani Arabs of the north are the first to live in Bahrain, the tribe of Guda'a and is a subdivision of the Adnani tribes are the first to migrate to this area during the beginning of the first century A.D. During these period some tribes emigrated to this area under the leadership of Al Azd tribe, they joined the tribe of Gudaa, then the two tribes were called Tanoukh, which is a mixture Guda's and Al Azd; it seems the arrival of Jyad to Bahrain coincided with the presence of Al Azd in it and they settled in Awal, the present day Bahrain.

The divisions of Abdel Gays from the Adnani Arabs also spread in most of Bahrains, poets and speakers emerged from them; one of them was Tarafa. ibn Alabd the famous poet.

One of the tribes that lived in the Gulf region is Bakr Bin Wael, which lived in this region before Islam.

As for the tribe of Bani Tamim it is considered one of the largest of the tribes to live in the plateau of Najd, its rule extended from Hijaz to the eastern borders of the Arabian Peninsula; its origin goes back to Mudur and Adnan.

Some reports indicate that Al Azd left Yemen after the collapse of the dam of Ma'arib, their subdivisions which headed towards Oman Rabia'a, Imran Bano Amr, Bin Udai, Bin Haritha Ibn Omer Bin Amer, from Oman they spread to Bahrain and Hajr, other reports

(1) Ibid., p. 14.

indicate that Al Azd stayed in Tihama; a conflict developed and they dispersed, each clan went to a certain area, some of them headed to Oman, others headed towards Yamama and Bahrain. (1)

Emigrations of the People of the Arabian Peninsula.

The people of the Arabian peninsula used to migrate to the fertile crescent in Al Sham since ancient times, they traveled on foot or on camel and donkey backs in a road that goes around the extreme northern parts of the Arabian peninsula, the western parts of the Arabian peninsula were the most densely populated, from that area the emigration road headed naturally to the north at first towards Jordan and Syria, then it diverted east to the northern peak from the Arabian peninsula and went down to the western part of Mesopotamia going down to the Arabian Gulf.

The movement of the inhabitants was not restricted to emigration from the desert to the Fertile Crescent in the north, a similar emigration in the opposite direction took place. (2)

After Islam emigrations of large groups of the people in the Gulf and Arabian Peninsula went to different parts of the world to spread the message of Islam. Large groups and different tribes emigrated from the Arabian Gulf and the Arabian peninsula to neighbouring and countries next to them; these emigrations helped in the spread of Islam in various countries of the world even in Indonesia and the Philippines. (3)

As for the Arab emigrations to East Africa it wa in three stages, these are The First: Trips from the Gulf and the Arabian Peninsula to East Africa for trade.

The Second: Residence in coastal islands as stop over stations.

The Third: The stage of building Islamic towns on the coast of East Africa.

---

(1) Ibid., Mohamed Arsheed Al 'Aqaili, pp. 33 – 40.
(2) Ibid., Ismail Raja Al Farouqi and Louis Lemeix Al Farouqi, p 43.
(3) Abdul Rahman Humeida et al, The Regional Geography of the Islamic World, 3rd year High School, Ministry of Information, Kingdom of Saudi Arabia, 1977, p. 30.

There are other routes that the people of the Gulf and the Arabia Peninsula took to propagate Islam in all of Africa. These are: -

1. The Gulf of Suez routes.

2. The oases route across the desert till the west of the continent.

3. Caravans route from Tunisia and southern Algiers and Morocco to northern Nigeria.

4. Yemen and Hadramut route to the Eastern Desert and the Nile Valley.

The Family and Tribe in he Gulf and Arabian Peninsula

The social systems are a human phenomenon in general but its nature, its important and its relation may vary from one society to another and from time to time; one of the most important social system known in the Gulf region and the Arabian Peninsula is the familial tribal system. «... **and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you.** » *(Hujurat:13).*

The family is considered the mainstay of social and political life in the Gulf and the Arabian Peninsula society.

Social solidarity, interrelationship, mutual assistance and mutual respect characterize the family and the tribe. The family represents the basic unit for the tribal system and a group of families make a clan, and a group of clans makes a tribe and a group of tribes makes a big tribal alliance. The tribal system increases in strictness and adherence to it in the desert and the rural areas of the Arabian Peninsula.

Some changes in the family and tribal system in the states of the Arabian Gulf have taken place, among these: -

1. The state corporations are that participating in the process of social upbringing, which were carried out only by the family.

2. Reliance on foreign governesses (Asians) in the upbringing and care of children in many Arab homes in the Arabian Gulf especially the well to do and also the homes of average income earners and above.

3. The marriage of the sons of some Gulf families to foreigners especially from Asian countries and sometimes western families;

some unfamiliar customs and traits were imported to the Gulf society which affected the children in the family.

4. The father and the mother engagement in work outside the home affected the care of the children in the family due to lack of sufficient time devoted to them by their parents.

5. The emergence of the economy and income through private and government corporations and the recession of the professional family economy.

6. The reliance of the family on modern technology in home equipment such as washers, refrigerators, automatic furnaces and other mechanic and electronic equipment which led to saving of time and effort which was spent by the family members especially mothers.

The Sixth Factor :The Natural and Geographical conditions of the Arabian Gulf and the Arabian Peninsula

The Borders of the Arabian Peninsula and the Arabian Gulf :

The Arabs call the piece of land on which they grew up the Island of the Arabs although it is not surrounded completely by water, as Yagout Al Hamawi wrote in his book "The Dictionary of countries" quoting Hisham Bin Mohamed Alsaeb quoting Ibn Abbas: The Land of the Arabs was referred to as an Island because rivers and seas surrounded it from all its sides and outskirts, they were in a place like an Island of the Red Sea, because Euphrates comes from the land of the Romans it reached near Ginstreen, then it receded from the edges of the Island and Sawad of Iraq till it reached near Basra and Ayla and it extended to Abadan and the sea at that site headed west, from there it reached Safwan, Kazima, to Gateef, Hagr, Asyaf Al Bahrin, Qatar and Al Shahr, a branch from it turned towards Hadramout and around Abyan, and it turned west flowing to Sahlak, the branch in creased in length, it cut into the Tihamas of Yemen the land of Firsan, Hakam, the Ashaaris and Ak; it went on to Jedda, the coast of Mecca and Al Jar, the coast of Medina, the coast of Al Tour and the Gulf of Ayla and the coast of Raya till it reached Al Gulzum, then Egypt and mixed with its land, then came the Nile in the west of this

branch from the high areas of the Sudan till it reached the sea of Egypt and Al Sham, then came that sea from Egypt till it reached Palestine, it passed Asqalan and its shores, it reached Tyre, then the coasts of Jordan and Beirut from the coasts of Damascus, then it reached the shores of Homs and the shores of Ginsreen till it reached the area reached by Euphrates stopping at the outskirts of Ginsreen, the Island to Sawad of Iraq. [1]

As for the boundaries of the Arabian Gulf it constitutes the arm branching from the Arabian sea which surrounds the Arabian Peninsula from the south and it joins the Indian Ocean; the Gulf is composed of an outer gulf which is the Gulf of Oman and an internal Gulf which is the Arabian Gulf, in addition to the strait of Hurmuz which connects the two Gulfs together, it is 60 kilometers wide, it is considered a shallow sea, its average depth does not exceed 35 meters and its maximum depth is about 100 meters near the strait of Hurmuz. The length of the Gulf is 1000 kilometers, while its width is 200-300 kilometers and it covers an area that reaches 226,000 m^2. [2]

The Arabian Gulf during the Islamic Ages:

The Arabian Gulf acquired special importance since the Islamic conquests; it became the only route for trade between the east and west, this resulted in the competition which was prevailing between the Arabian Gulf and the Red Sea as they became two seas in and out of the Islamic Nation, each of them complimenting the other, the situation remained that way till the middle of the Umayad rule when trade deteriorated due to recession doctrinal opposition movements which wanted to secede from the Umayad state, this led to the stagnation of the movement of trade caravans which pass across the Arabian Gulf, which forced the Umayads to rely on the Mediterranean Sea. The situation remained that way till the establishment of the Abbasside state, the Arabian Gulf regained its international commercial importance once again, the ports of the Gulf flourished due to the heavy movement of caravans across it and due to the large volume of trade exchanges between India, Persia and the Arab countries.

(1) Ibid., Mohammed Al Khadari, pp. 4 – 6.
(2)Yahya Farhaan et al, Regional Geography, 3rd year High School, Ministry of Education and Youth Affairs, Sultanate of Oman, 1983, p. 252.

But the Gulf region yet again suffered another stagnation period as a link for commercial exchanges after the Mogul invasion of the Islamic world, things did not stop at that, but the shipping and trade movement was paralyzed because the region was subjected to chaos and local conflicts for nearly three centuries, so the Arabian Gulf continued the trade activities slowly and on a limited scale till the colonial powers started competition to establish their authority on the Gulf water during the modern age.

The Importance of the Arabian Gulf Site:

The geographical environment of the Arabian Gulf and the Arabian Peninsula depict the features of the history of the area and determine its position, and the regions that compose it. It also shows its historical and civilization importance because it is a sea passage and the bridge that links the east with the west and the civilizations of the ancient world moved through it.

A quick look to the outer frame of the map of the Arabian Peninsula shows that the Red Sea is at its western boundary, and the waters of the Arabian Gulf border it in the south, whereas the waters of the Arabian Gulf embrace it in the east; the shores of the Gulf intermingle with the land and sometimes the land intermingle with the Gulf waters; also the eastern shores of the Gulf overlook Persia, and its coasts from the north west to the south east.

Due to the importance of this site during old times international commercial and shipping centers were established on its shores to a degree that in many cases it competed with the Mediterranean Sea. Due ti its strategic position,. the Gulf attracted the conquerors during the past due to the presence of pearls and coral. Nowadays world powers are craving the Gulf for oil, strategic position and for political reasons.

The Gulf region is part of the Great Powers' strategy, since the Middle East, South East Asia, west of the Indian Ocean, the Mediterranean Sea, all this makes it a theatre for military operations and one political structure, the American Military leadership, found

in the North of the Arabian Sea the most important strategic point in the region.[1]

Sea transport, especially oil supplies from the Gulf, is the most important strategic item in the Indian Ocean. If we take into consideration that the oil production in the Arabian Gulf is mostly wirelessly monitored by the West, then the importance of transporting the Arabian Gulf oil supplies and the freedom of tanker movement through the cape of Good Hope or the Suez Canal for the United States, Western Europe and Japan, and the main issue for the Free World lies in the protection of free passage in sea routes. The maritime dangers which could face the transport of oil come from submarines or floating sea mines dropped by fighter aircraft from the air; that is to say, it is essential that transport movement should not be obstructed by any conflict that may arise or the blocking of the Strait of Hurmuz, the weakest point along the route coming from the Gulf region. It is possible that oil tankers during their journey may be subjected to interference with their passage and attack operations.

The oil tankers that leave the deep areas of the Gulf passes first in the width of Bahrain, Qatar, and then Iran and the Emirates in the end from the strait of Hurmuz heading to the Gulf of Oman in a straight line towards the Indian Ocean; or head towards the Arabian Sea to pass through the strait of Bab Al Mandib and enter the Red Sea and go into the Suez Canal to the Mediterranean Sea to arrive in Europe.

The danger of the oil route heading from the Gulf passing through the Indian Ocean, puts a number of questions for the Western countries. The answer to them is that they will not accept blackmail or ultimatum aiming to obstruct or cut the vital oil line or interfering with or threatening its interests. And as if this is a threat to the countries themselves since their economy, industry and the sources of energy most of it depend on the Gulf oil: we realize the strategic position of the Gulf and its naval routes to transport Gulf oil to the countries of the world.

(1) Antoine Metty, The Arabian Gulf: From British Colonization to the Iranian Revolution, Dar Al Jeel, Beirut, Lebanon, 1993, p. 20.

Thirdly: The Economic Potential of the Arabian Gulf countries

1. The distribution of wealth among people according to Islam:

God Almighty explained in the Holy Qur'an that the life of the people cannot be upright except by disparity in what each of them earns or gets. This is the rule of God in his creation. «**Allah has bestowed His gifts of sustenance more freely on some of you than on others.:** » *(Al Nahl:71)*. He explained the wisdom of this: «**It is He that has made you the inheritors of the earth. He has raised you in ranks, some above others, that He may test you in the gifts He has given you.** » *(Al 'An'am:165)*, and «**And He raised some of them above others in ranks, so that some may command work from others.** » *(Al Zukhruf:32)*.

People serve one another, each one according to his ability and resources, the interests of all mankind will be obstructed.

God Almighty determined the goal or aim behind the distribution of wealth in the Islamic world and that is wealth should not be concentrated in the hands of a few people. He explained the repercussions of giving some and denying others. «**So take what the Messenger gives you and refrain from what he prohibits.**» *(Al Hashr:7)*.

One of the merits of Islam and the comprehensiveness of its laws and the integration of its system, is that it took care of the wealth buried under the ground. Is it public or private property? In this contemporary age oil and other raw materials under the ground are called (Rukaz) in Arabic or what stays in the ground.

2. Trade and the Sources of Wealth in the Gulf during different Ages:

Trade flourished in the Gulf Region during ages which preceded the birth of Christ; researchers think there is a big relation between Phoenicians and the trade activity in the Gulf during old times; they stayed for sometime in the shores of the Gulf, then they moved to the Syrian coast and they named the town of Tyre on the coast of the Mediterranean Sea after the name of their first town Tyre on the shore of Oman.

The area of the Gulf witnessed a wide trade activity since the beginning of the 4th century A.D. The Persians represented this trade movement by trading with India, China and competed with the Abyssinians in their trade across the Red Sea.

The Gulf remained a vital lifeline and a connecting point in the international trade movement with China and India. Competition remained and Red Sea was under the rule of the Romans before Islam, in spite of the Arabs had several parts and they were able to defend it and utilize the wealth around it on the land and the sea. (1)

The Gulf region was famous for two industries, the first of which is the transformation industry and the second is wood and iron industry. In the transformation industry sheep's wool and goats' hair and camels wool are transformed into fabric of different colors and shapes, some industries are attributed to the country or region where it was woven, there is the Hagry dress attributed to Hagr, the Qatary to Qatar. One of the outstanding and weaving products in Bahrain and Gulf Region are handkerchiefs, shawls, shoes, dresses etc.

As for the wood and iron industry it is shipbuilding which helped shipping across the Gulf. The Poet Tarafa Ibn Aldbd referred to the ships of Ibn Yamon in his poem.

One of the prominent attributes of Islamic ships during the Abbasside age was the triangular sail.

(1) Ibid., Mohammed Arsheed Al 'Uqaili, pp. 212 – 213.

The iron industry in the Gulf region is a simple manual industry to meet the regions local requirements for agricultural implements e.g. making of sickles by those who practice smithing or for military equipment. [1]

Underground water is available in the shores of the Gulf and some internal areas, this led to the cultivation of wheat, barley in some of the Islands of Bahrain, cotton and "Hinna" were grown on the banks of Rivers.

Date palm trees are at the top of the list of agricultural crops. The Gulf coast from Basra in the north to Oman in the south many varieties of of dates are grown. Hagr date is a favourite variety and has entered barter and trade exchanges locally and internationally.

Bananas, lemons, grapes and some seasonal vegetables are grown in various regions of the Gulf and its coasts.

The people of the Gulf in lately have begun to have interest in pearls from the sea by deep diving, to cover their daily needs from seasonal work.

The shores of the Gulf contain several species of fish, which helped some of the inhabitants to practice fishing.

3. Oil the most important source of wealth:

The Gulf states are similar to a great extent in their production skeletons, to the economies of these countries, which depend to a great extent on one very important source, the production and export of crude oil and gas. The hydrocarbon revenues, whether crude or in manufactured form, are a major part of the exports of these countries, and its revenues and general budget and hence the mechanism of operating the local economy in these Gulf countries.

The discovery of oil in the basin of the Arabian Gulf had the greatest effect in changing the social and economic features. The oil revenues in these countries are divided between the general budget with aim of executing the different development projects

(1) Ibid., pp. 215 – 217.

and the citizen in order to provide them with income and raise their standard of living. The oil contributes over 85% of the general budget for the Arabian Gulf states so that it is correct to label them as the states of oil. (1)

Therefore, oil represents the most important source of wealth among the other sources that are economically modest. The discovery of oil led to a boost in building, manifested in the complete renewal of the old building centers, extension outside its walls, expansion in the suburbs for building new modern towns.

Oil has brought grace and benefaction to the Gulf states and their inhabitants. This led to the execution of many development projects in these state but in contrast oil is an international commodity which many industrial countries cannot do with out, it is life line for the western countries, what ever affects this equation threatens all the western economic activity the circle of oil (production - transport - prices) has always faced the dangers of the Arab - Israeli conflict bearing in mind that the repercussions of this conflict encouraged the concentration of super powers around the region on a large scale.

Lastly we can differentiate between 2 stages of income and economic production of the Arabian Gulf state: these are pre oil and post oil stages.

In the first stage the constituents of the Gulf economy was based on extraction of pearls, fishing, range, animal resources, agricultural resources, traditional craftsmanship and trade. In the second stage, the discovery of oil and its industry lead to major changes in the basic relations for economic and social life. The state ownership of the petroleum wealth and the increase in revenues boosted the role of the public sector in the development process in all its aspects, economic and social. The average per capita share of oil revenues increased, which lead to the local savings of the state to finance investment.

(1) Ibid., Yahya Farhan, p 257.

The Way to Regain the Nation's Efficiency

By: Dr. Abdel Latif Mahmoud Al Mahmoud(*)

Now it has been proven that in reality, the land of the Arabian Peninsula and the Muslim Nation in general declined to perform their civilizational role in the present time, although it played its role in the past, and that can not be denied. Research must concentrate on the cause and areas of defect that obstructed it. We cannot satisfy our selves by saying: this is the work of our enemies.

It is one of the foregone conclusions in human life that rules, principles, characteristics and constituents of any point of view, be it religion or law, would not give fruit unless somebody believes in it, strives to fulfil it and the suitable environment and conditions are available to apply it.

The Muslim nation is not a new creation and not an exception to the rules of life. Allah Almighty said: «**And were it not that (all) men might become one community, we would provide for everyone that blasphemes against the Most Gracious, silver roofs for their houses and stairways on which to go up. And doors to their houses and couches on which they could recline. And also**

(*) Academic Researcher, (Kingdom of Bahrain).

adornments of gold. But all this would be nothing but enjoyment of the present life. The hereafter, in the sight of the Lord, is for the righteous. » *(Al-Zukhruf: 33 – 35).*

Allah the Exalted says, «**Say: Is it that you deny Him Who created the earth in two days? And do you join equals with Him? He is the Lord of (all) the worlds. He set on the (earth) mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein its sustenance, in four days, alike for (all) to ask.** » *(Fusilat:9 – 10).*

It is not right to say that the Muslim nation cannot take up a civilization role or that it does not have the prerequisites for this role because it had a civilization role starting with the coming of revelation to the Arabian Peninsula and is manifested by civilization and marks in the areas settled by Muslims and the libraries and the theoretical and practical sciences developed by the Muslims.

We should not relay on the assumption that our enemies worked to route out the Muslim nation from its civilization role by colonizing it and dominating it and changing its laws by force and hegemony, this is the way thing are. The victor will impose his way and authority on the vanquished, according to his laws, morals, policy and the way he looks at others.

Now that it has been proved that the Islamic nation has slackened at the time in carrying out its civilization role in front of other civilizations and the western civilizations in particular, when it had an undeniable role, research must concentrate on the reasons which prevented it from carrying out its civilization role.

We can reaffirm what has been said that thoughts, views and religions do not bear fruit unless some factors are available: first faith, the second work to make it come true, and third presence of a suitable environment for application.

But belief in Islam is in ranks, a believer who practices Islam in himself, he follows its teachings within his life and the lives of those around him. This type of belief is seen in the behavior of ordinary

people and they are the great majority. This majority in Islam or in any other faith, civilization and religion could be in operative and nobody cares about it and it does not influence life and it could be a force with great effectiveness which could change life and affect it positively or negatively.

It becomes an inoperative power which nobody cares about when it is linked to its bit of food and follows its desires and whims and its sentiment is weakened and its concern is to live for itself only, and it does not find the political leadership and the intellectual leadership which links it to its development.

But it becomes a force with great positive effectiveness when it is linked to its food and controls.

As for belief in Islam we have to differentiate between belief as a personal belief and the belief in Islam as a civilization religion that came from Allah to accomplish good life for all mankind in the whole world, believers and non believers. Allah the Exalted says, «**We sent you only as a mercy to all creatures.**» *(Al-Anbiya':107)*. And to be safe from the torture of hell and enter paradise on the day of reckoning, Allah the Exalted says, «**For whoever is saved from the fire and admitted to Heaven will have succeeded.**» *(Al-i Imran:185)*.

Believers in Islam are many as far as numbers, spread throughout the globe, a majority in some states, a minority in others. The Muslims will not vanish from the earth surface until the wet wind comes at the end of time and takes the souls of Muslims, as told by the prophet (prayer and peace be upon him).

But belief in Islam is in degrees. A believer who practices Islam in himself, he follows it in his and in the lives of those around him. This type of belief is seen in the behavior of people at large, these are the majority. This majority whether in Islam or in any other faith and civilization and religion, could be an idle force for whom nobody cares and has no effect in life, it could be a force of great effectiveness which could change life either positively or negatively.

Its desires and whims and strengthens its sentiment and their concern is to live for itself and for others at the same time, as the

companions of the prophet who were educated under the supervision of the prophet-hood then they took off to deliver grace to all mankind and it finds the political leadership and the intellectual leadership which directs or guides it to humanitarian life and links it with it and its development.

It also becomes a force with negative effectiveness, e.g. when it is controlled by linguistic, regional, place or time, racial, or ethnic affiliations. Or when it thinks or believes that it has the credit and precedence or priority over the rest of humans; or its belief in itself deviates. Thus, it sees the world as belonging to it only, the others were created to serve it and fulfilling its desires. These are racial, ethnic and religious claims. This tendency is a big catastrophe in human life when it finds political leadership or intellectual leadership that instigate discrimination and the false claim that they are superior to the rest of mankind. That degree of faith or belief makes those who embrace it like scum. It could be transformed into a force of construction. Like fresh water when it passes through dry land, it can produce all types of crops and fruits. Allah gives an example of this: **«...And you see the earth barren and lifeless, but when We pour down on it rain, it is stirred (to life), it swells, and it puts forth every kind of splendid pair.»** *(Al Hajj:5).*

Another degree of belief in Islam, is where believers are concerned about the problems of life and how to solve them. His sentiments are high, he does not get tired. He does not live for himself but lives for his people or his nation but for all people, whenever that is possible. He puts the Prophet (pbuh) as an example to be followed and his companions who are the best of mankind at all times. He worships performing his job, when dealing with other people and when dealing with all mankind.

This degree of faith found in political and intellectual leadership, which guides the minds and emerges from the nation, was a grace to Muslims and to all mankind. It made the Muslims equal to people of other civilizations. They work like them, they produce as they produce and they react with life as they do.

As for the application of Islam in life, it is a product of the belief that Islam is an universal religion. It regulates all life affairs and all human concerns for believers and nonbelievers, giving every right to its rightful owner and balancing between the individuals' rights, the group's right and the right of others.

This comprehension among Muslims led to the transfer of Islam from Hijaz to all parts of the Arabian Peninsula. There the model was shaped. Then it was transferred to the areas around it, north, west, east and south till it reached the most known parts of the world at the time. Islam today reaches the new world which was unknown to them.

As for the suitable environment for application, it depends on the present regulations and limits which preserve every institution, whether small or large. The rules for its movement, its limits, its rights its duties, its reference authority to solve disputes, the work procedure, be it an individual or a family or a legislative or intellectual authority or an information authority.

Allah Almighty directed the Muslim nation how to proceed in its work and says, «...**Who conduct their affairs by mutual consultation.**» *(Al-Shoura:38)*. And to its authority, so He said, «**O you who believe! Obey Allah, and obey the Messenger. And those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is best and most suitable for final determination.**» *(Al Nisa'a:59)*. As far as the conduct for assessing the life of the Ummah, Allah said, «**Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain felicity.**» *(Al Imran:104)* and the craving of Muslim to get acceptance by Allah «**And they have been commanded no more than this: To worship Allah. Offering Him sincere devotion, being true (in faith) to establish regula. prayer and to give Zakat, and that is the religion right and straight.** » *(Al Bayina:5)* and to adhere to Islamic laws: «**To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in**

safety. So judge between them by what Allah has revealed and follow not their vain desires, diverging from the truth that has come to you.» *(Al Maida:48)* and Allah said, «**And this (He commands): Judge between them by what Allah has revealed, and follow not their vain desires. But beware of them, lest they beguile you from any of that that Allah has sent down to you.»** *(Al Maida:49).*

Here are the reasons for the ineffectiveness of the Islamic nation to carry out its missionary role at the present, is has come out and manifested itself:

- The weakness of mental faith emotion in the political leadership and the absence of missionary dimension to a great extent from the life of the Islamic nation in general.

- The weakness of the intellectual belief and emotion of the majority of Muslims of the civilization role for the Muslim nation.

- The weaknesses of the intellectual belong emotion of some Muslim thinkers and the absence of precaution and visualization the missionary.

- Preoccupation with the development of small entities for Islamic and Arab countries and withdrawal without any interest of in national or Islamic ties.

The loss of the missionary dimension in building co-operation and co-ordination between the entities of Arab and Islamic countries in its political, economic, information and civilization aspects in particular.

- Negation of the donation policy on which the Islamic nation is based, which it continued calling for during the last centuries and during the present century (Belief in the International Nature of Islam).

- Lack of consideration of authentic Islamic sources, the basic references for laws and regulations that govern the individual and the society and to appeal for a legal decision in conflicts between Muslims.

- Lack of consideration for the power of the people in the movement of Arab and Islamic nations in such a way that it becomes a source of strength for the support of their governments, and systems

in their Islamic civilization donation and for the defence of their rights, their constituents against the hegemony of super powers.

- The mixing of functions between the legislative, executive and judicial authorities or the unification of supremacy on them, the urgency of making changes in its basis and rules in many of the Islamic countries to fulfil individual and present interests.

- Renunciation of laws and closing the doors in the face of the aggrieved to pursue their rights when these renunciations occur.

- Lack of supervision and emaciation of the importance arranging grace and banning atrocities and development of its tools to carry out its duties in the public sector because it governs members of the community and government institutions, it contains the states budget which serves the whole society with what effect its strength and donation have on its stability, confidence in it both internally and externally.

- The connection between the state's activities with the individuals who hold the authority without its institutions which makes the state unstable in its activity, its polices and activity change with the change of individuals in charge of it; this will have a negative effect in most cases on its constituents and effect in most cases on its constituents and activity and also under these circumstances, parasites, hypocrites, and those with personal interests and whims in the state's interests, administrative corruption flourishes, bribery and favoritism spread.

- Isolation or seclusion of intellectuals or intelligentia with doctrinal thought, scientific or secular thought from the society and their endeavor to eliminate others or erase their views and restricting their activity which lead to opposition which will stop activity and will lead to the destruction of the society with the help of others.

- Lack of the affirmation of fixed principles of Islamic societies and work in the field of variables or new conditions and the relentless effort of other movements to change the fixed Islamic principles which lead to conflicts which are still going on.

The contemporary civilization crisis and the need for Islamic vision:

We have to confess, to start with that the great material achievements of the contemporary world civilization be it scientific, technological or means of communication or commercial enterprise or administrative organization, or care of the human body or the human soul through extensive research, field studies and comprehensive studies is a great accomplishment.

We have to admit again that these civilization accomplishments took place in many of its intensions and its application on the basis of the separation between religion and life and restricting religion on places of worship and issues concerning the individual and putting social life under the planning of man and the results he arrives at, from his own legation for himself.

We have to admit for the third time that those in charge of these achievements were affected by their cultural environment and what it contained, sciences, history, myths, religions, legends, and ones look at oneself and to the others.

We have to admit for the fourth time that man in his life, cultural and scientific, childhood believes he is always right and he is not disenchanted with what is right, and he wishes if the world changed to what it is now, and he continues to believe that he wonders how others do not know the clear fact which he knows? No one can come out of this childhood except those who developed their culture and science till he reaches manhood and old age which knows that truth or right can be multiple and sometimes we have to co-exist with what is untrue with all measures.

And we have to admit for the fifth time the world civilization in spite of foils European and American systems and its material symptoms, yet it does prohibit others from entering it and work inside it to make use of it and affect it with the strength of evidence and proof with the admission that this effect is not an easy matter but

it is not impossible and works for the propagation of values of democracy, freedom, human brotherhood, human rights and the state of institutions and information which is open to everything, including the great authority till it was called the fourth authority - for every one who is able to enter these societies and affect it in spite of the attempts by others to obstruct these efforts.

If Islam cares about body and soul, with matter and value, and it links man with the universe and its creator, and recognizes all humanity, the work or activity of Muslims with the contemporary world civilization should compliment it and rectify defects, and an incentive for its journey till it rises up and becomes an international humanity not a European American Western Humanity.

The Muslims got the opportunity to prove the authenticity of their Islamic beliefs and its thesis whether psychological or spiritual or economic in the Islamic countries, western countries; but heir efforts are still individual efforts but these individual efforts require long times till it bears fruit on the civilization scale when the day, comes when the Islamic countries have a policy of civilizational offering to be established by the Islamic conference Organization or the Association of the Islamic World and the Muslim countries are committed to execute it inside its countries first and secondly through bilateral associations and the regional organizations like the Council for Cooperation of the Gulf States or national Organization like the league of Arab countries or the Arab Organization for Education Culture and Science or the Islamic Organization for Education, Science and culture, time will run short, effect will increase, humanity will benefit from this fertilization and integration between the civilization of Islam, east and west.

Financial resources must be earmarked for the implementation of this civilization policy by the state internally and by the organization internally and externally. It was shown that international projects established by Islamic countries do not continue because of the deficit in the general budgets of these countries and most of them are developing countries.

Therefore I call for the establishment of endowment investment funds for these organization in such a way that it is financed by itself instead of relying on annual funds from the member countries in spite of the need for it at the time of establishment of these investment funds in condition that the period does not exceed 10 years from the time of establishment so that it relies on itself.

I think assumption of the missionary role by the council for cooperation or parties or societies in general, do not perform the work of the Islamic civilization but it has to be carried out by Islamic nations and countries. The priorities of the revival project at the scale of the Muslim nation with all its institutions and individuals starts at:

1. Consciousness of the missionary dimension in the movement of the nation.
2. Strengthening of the rational faith attachment of the political authority and the republics of Muslim peoples.
3. Establishment of state institutions in the Muslim countries.
4. The necessity of establishing a Shoura council in the social movement for every institution.
5. The meeting or reunion of the stars of Islamic societies, with the need for the behavior of dialogue on whatever subjects that these stars feel.
6. The opening up among the thinkers and the Islamic schools of thought and others.
7. The importance of upbringing and education and culture, based on the fundamentals of Islam and its establishment.
8. Stressing of the moral and religious behaviour that guides the individual as well as the society.
9. Fixing a policy on the contribution of Islamic Culture on both the domestic and international levels.

All help comes from Allah

Basic Guidelines for Boosting Our Civilization Role

By: Dr. Ali Ahmed Al Kubaisi (*)

The Muslim Arab Nation's detaching itself from the present or turning a blind eye on the future and boasting of the glorious past is unfavorable. On the contrary, it has to contemplate the present and map out a better future that preserves its entity and reinforces its status to become distinguished and capable of survival and progress.

The 21st century has been the focus of countries all over the world; a number studies dealing with educational, technological, economic and political aspects in addition to other ones have been conducted to pave and mark out the way for the better[1].

(*) Dean, Faculty of Humanities and Social Sciences, University of Qatar, (Qatar).

(1) See : Thus the future is made, U.A.E Center of Strategic Studies and Research, 2001, Abu Dhabi, U.A.E.

The Muslim Arab nation has contributed with some studies on the future of education, translation, culture, information and the publishing industry(1).

The Muslim Arab Nation is detaching itself from the present or turning blind eye on the future and boasting of the glorious past; all this is unfavorable. On the contrary, it has to contemplate the present and map out a better future that preserves its entity and reinforces its status to become distinguished and capable of survival and progress.

This essay tries to overview modestly some basic guidelines conducive to the revival of our civilization role. Focusing on these doesn't mean neglecting the other essential ones, but I contented myself with these guidelines because they are worthy of concern.

The Muslim Arab nation, including the Gulf Cooperation Council, has a noble message and important mission that must not be disregarded or relinquished under any circumstances. The message consists of the lofty calling to Almighty Allah's religion according to his saying, «**Invite (all) to the way of your Lord with wisdom and beautiful preaching. And argue with them in ways that are the best and most gracious. For your Lord knows best who have strayed from His path and who receive guidance.**» *(Al-Nahl: 125)*.

No one will realize the significance at this trust except those who appreciate that the Almighty Allah has exclusively endowed this nation with being a witness over the other nations provided that it (the Islamic nation) has proclaimed the message. The Almighty Allah

(1) See :Education and the Arab World, Challenges of the Third Millenium, Center of Strategic Studies and Research, 2000, Abu Dhabi, USA.
- Educating the Nation in the 21 1st Century, Disaster and Hope, edited by Saad Edin Ibrahim. Arab Culture, ALECSO, 2nd Edition, 1990, Tunisia.
- National Translation Plan, ALESCO, 1985, Tunisia.
- The Arabs and Information Age, Dr. Nabeel Ali, GEBO, 1999, Cairo.
- Into the future of the Nation, Dr. Suhail Inayat Allah, Islamization and of Knowledge Magazine, Issue No. 17, 1990.
- Publishing Industry and challenges of the next century, Dr. Mohamed Adnan Salim, The Kelima Magazine, Issue No. 16, 1997.

says, «**Thus have We made you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves. And We appointed the qibla to which you were used, only to test those who followed the Messenger from those who would turn on their heels (from the faith). Indeed, it was a momentous (change), except to those guided by Allah. And never would Allah make your faith of no effect, for Allah is to all people Most surely full of Kindness, Most Merciful**» *(Al Baqara:143)*. Obligations are any act that preserves and strengthens the nation to carry out its mission. They are divided into general acts, which do not confine to certain time or age and specific ones, which surface up in certain times according to the requirement of our life.

The following guidelines will appear when we speak or contemplate the basic requirements of the present:

1. Sponsoring Arabic language and Arabic language Teaching:

The Holy Qur'an has granted Arabic noble position and sanctity, so it has become the focus of Arabs and Muslims at any time and anywhere. The concern has taken many forms over centuries i.e. efforts complementing each other has continued to serve and preserve the language. Readers of biographies of Arabic language linguists and their works on their different disciplines will definitely realize the great concern paid to Arabic.

I am not in need to review these unceasing efforts. It is quite beneficial to consider the following areas: Teaching of Arabic language for native and non-native and Arabicization of social surrounding.

A- Arabic language Teaching for native speakers:

The teaching and goals of Arabic language face several difficulties and shortcomings at school and university levels, so it is difficult to prepare competent and keen learner to practice the language in his everyday life.

The main difficulty is the competition of colloquial Arabic with the standard, and the failure to prepare qualified Arabic language teachers, and curricula and adopt good teaching methodologies. Moreover, development and reform efforts have not made a breakthrough in allowing the learner good command of the language skills. We still face the same question: why hasn't Arabic language teaching for native succeeded during the twelve years of education. The question will be more difficult and critical if we add the university years.

Most probably, the main reason is the lack of incentive to learn, the Arab learners are content that Arabic is no longer important in the present day, so they fear learning Arabic due to difficulties claimed.

The syllabi also lack stimulus, because they are disintegrated and consequently do not satisfy the learner's need and are taught by non-specialists. The situation will be worse, if we realize that Arabic is the medium of acquisition of all sciences and is closely associated with Islam and heritage. Accordingly, our future plan will depend on achieving previous attempts.

There are many debates on Arabic language teaching. Conferences and symposia were held and pages were filled with, recommendations [1] which await action, the pending concern of the next two years - towards effective teaching of Arabic language skills. A conductive practical plan must be taken, but it is more beneficial to focus on the following:

---

(1) See: Arabic language problems at university level in Gulf Statues and Arab Peninsula, University of Kuwait, November 1999.
- Arabic language and National awareness, Arab Unity Studies Center, second edition, 1986, Beirut, Lebanon.
- Teaching and Learning of Arabic language and culture, Dr. Al-Mustafa Ben Abdallah, second edition, 1994, the Arab Hilal Press and Publishing, Rabat, Morocco.
- Conference on effective teaching of Arabic language skills, UAE University, Al-Ein, 1998.
- Arabic Language, The theory and practice, Dr. Ahmed Mukhtar Omer, Fusool Magazine, Vol. 4, Issue No. 3, April - June 1984, Cairo.
- Interoduction to Arabic Language Teaching, Dr. Nihad Al-Musa, Al-Illoom Press and Pubishing, Reyadh, Saudi Arabia, 1984.

- Paying due concern to recitation and keeping of the Holy Koran for doing so will make perfect one's competence and performance.

- Teaching Arabic language in an easy and interesting way at pre school level.

- Marking out efficient and specialized teachers, because those who enjoy teaching cannot effectively teach except the language.

- Making curricula that target the actual needs of learners.

- Adopting teaching methodologies based on practical training, real atmosphere, and graded command of the skills.

- Highlighting the significance of Arabic language through mass media.

The change we have pointed to is part of a comprehensive shift required for the whole educational system and was substantially ensured by a book issued by the Arab Thought Center under the title «Arabic language teaching in the 21st Century, the Disaster and Hope», the comprehensive Plan of Arab Culture which was issued by the ALESCO and lately by a report on human development which was issued by UNDP in 2002.

B. Arabic Language Teaching for non-native speakers:

Arabic language's close association with Islam has led to the learning of the language by the Muslim Arabs and non Arabs and encouraged non Arab scholars to study and write on it. Arabic, therefore, spread outside the Arab Peninsula and became the language of sciences and civilizations till the late middle age because of the influence of Islam.

Arabic language has proved itself at international level until it became international language since the Arab world became the center of interest in the present time. The number of learners descending from all the countries has increased. The Arab and international concern with Arabic has taken many forms. The Arab states have appreciably, established institutes, centers and units in charge of Arabic language teaching for non-native and organized

many symposia and conferences[1]. One was on the promotion of Arabic language to make a breakthrough in this domain.

We are also dedicated to disseminate Arabic language abroad and explore effective teaching methodologies and first of all to unify efforts to establish cultural centers with the support of Arab states and host country in addition to charity societies and public sector on the ground that the orientation is Islamic and Arab bound. It is necessary to provide non-Arab universities teaching Arabic with possible media.

C. Arabicizing social surrounding:

It means the use of Arabic in the different aspects of social surrounding to replace other languages. The ALESCO has therefore adopted a plan aiming at evaluating Arabicization degree in the Arab world, but according to my knowledge[2] the results have not been announced yet. Arabic is unequally used in the various aspects of life i.e. it is widely used in legislature, administrative system, public institutions and naming of public institutions, judiciary, magazines, newspapers, books, some radio and TV programs and correspondence between public institutions. The language use is average or low at banks and hotels as well as naming of shops, plays, films and video programs.

Generally, we can say that foreign language and colloquial Arabic can compete with standard Arabic outside formal situation because each of the former is the language of communication, i.e.

(1) See:

- Scientific record of the 1st international symposium on Arabic language teaching for non native, Dealership of libraries, University of Rayadh, 1980
- Minutes of a symposium on Arabic language teaching of non native, the Arab Education library, Saudi Arabia, 1985.
- Arabic language teaching programme for non native in compliance with their needs, Dr. Mohamood Kamil Al Naqa, the Arabic language institute, Um Al Qura University, 1985.

(2) The writer of this essay has conducted preliminary study on the studying of Arabicization in state of Qatar in compliance with ALESCO's instruction using a questionnaire prepared by the organization.

English as international language is used to communicate with multi-lingual foreign labor while colloquial Arabic is the language of the public dominated by illiterates.

Using another language other than Arabic is not unnatural if it is used within the permissible limits otherwise it has to be resisted.

Arabicizing social surrounding confronts a number of difficulties, but main problems are:

- Difficulties in using Arabic language.
- No plan to promote the use of Arabic.
- No Arabic terminology in some fields.
- Lack of media to support and disseminate Arabicization.

Frankly speaking, it is necessary to Arabicize most of sectors of social surrounding, but the need differs from one sector to another according to the degree of Arabic used.

Initially, Arabicization requires the state's intervention and support for doing so will lead to approval and commitment and eradication of colloquialism in mass media and presenting children program in simple language equal to their mental and cognitive capability.

Arabic language teaching must be reconsidered and shifted from spoon feeding to acquisition and development of skills by making convenient atmospheres that help the learner practice the language explore in situations that encourage good command of Arabic language i.e. making good command of Arabic a condition of appointment and promotion and encourage teaching of Arabic for non Arab labor.

Arabicization requires cooperation and coordination of responsible and concerned bodies in order set stage – pond work plan that includes comprehensive survey, determine areas worth of Arabicization in each sector and form joint specialized committees to undertake suitable scientific action to Arabicize each area.

2. Paying due concern to translation (from and to Arabic):

The importance of translation lies in being a medium of contract between civilizations with the transfer of sciences and knowledge. Through translation cultures flourish and nations get acquainted. It is substantial and influential in the transfer of civilizations, therefore countries, remarkably appreciating this concept, have made use of it[1].

When the Arabs contacted with Persian, Greek and Indian cultures in the first and second Hijri century, they realized that they were new sciences, so they got interested in translation to investigate these sciences and literature that these cultures drew. It started in Umite time and flourished in the Abasite age with the establishment of House of Hikma[2] (Wisdom).

No one would deny that translation was the tool that enabled Europeans to benefit from Muslim Arab civilization and establish their own modern renaissance [3].

Today, we confront scientific and technological challenges. However, if we look forward to occupying a position, and having a paramount contribution in the civilization progress, we have to concern ourselves with translation following suit the predecessors.

Arabic language has recognized the importance of translation since the second half of 20th Century when the Arab states called for renovating and unifying the efforts to translate prominent ancient and modern books. An Arab League cultural committee was established

(1) Translation, issues, problems and solutions, development of translation, p. 29, the Arab Gulf Education Library, Rayadh, 1985.

(2) The Glorious Morning of Islam, Ahmed Amin, the Egypitan Nahda library, Cairo, 1972, pages 177-260.

- Translation, the past and the present, Shahada al-Khori, Dar al-Maarif Press, Tunisia 1988. The Merits of Islam over Western Civilization.

(3) The Islam's merit over Western Culture, Montojo Mery Watt, translated by Hussein Ahmed Amin, al Shirooq Press, Beirut, Lebanon, 1983, PP.81.

adopting decisions and recommendations in support of translation [1] movement.

The Arab League Educational, Scientific and Cultural Organization (ALESCO) became concerned with translation and held a number of symposia in Kuwait (1973-1983)[2] and in Tunisia in 1979. It set up a translation unit in 1989 and conducted a study on translation's standing in the Arab World. The study contributed in setting the national plan of translation that was approved by the Executive Council in 1982 and by the Conference of Ministers of Culture in 1983. They urged the Arab states to implement what the organization had introduced in cooperation with the Arab – French Chamber of Commerce, i.e. an annual translation prize, awarded to translation from French to Arabic. The prize, named the «Ibn Khaldoon Prize for Translation», tends to reward Arabic and French translators concerned with social sciences and Modern technology [3].

Moreover, the Arab Education Bureau of the Gulf states has conducted a series of studies on translation problems and solutions[4].

Despite these efforts, translation is still facing obstacles and difficulties impeding the set goals i.e. activities are scattered without coordination, lack of required translation tools in most Arab countries and practical program based on the basic needs of the community or development plans.

I have no accurate information on translation movement in the Gulf states except the study prepared by Dr. Husam al-Khateeb on translation studying in the state of Qatar[5], which disclosed humble

(1) Translation, issues, problems and solutions , Ibid PP. 31.

(2) Studies on translation standign in the Arab World, part oen, ALESCO, Tnisia, 1985.

- National translation plan, ALESCO, 1985, Tunisia.

- The comprehensive plan of Arab culture, second editions, ALESCO, Tunisia, 1990, p. 311.

(3) The Faisal Magazine, issue No. 306, February – March 2002, p. 129, at Faisal House of Culture, Reyadh, Saudi Arabia.

(4) Op cit.

(5) Translation in State of Qatar, reality and future, Dr. Husam al-Khateeb, The National Council of Culture, Arts and Folklore, Doha, Qatar, 2000.

conclusion and limited developments and pointed to translation weaknesses in the Gulf states. This necessitated establishment of translation centers in charge of preparing translators and made a national translation plan based on cooperation of CCC member states and ALESCO to revive and regulate translation efforts.

3. Effective participation in inter civilization dialogue:

Last century, most parts of the world saw wars and conflicts that resulted in destruction and killing of thousands. But the world on the advent of the third millenium realized that it was necessary to explore a new measure to wipe out the bad impacts of wars and conflicts. Inter civilization dialogue has appeared as the best mechanism for peaceful co-existence. The inclination was approved by the UN announcing 2001 a year of inter civilization dialogue. The organization has called on states, international and non-governmental organizations to prepare and implement cultural, social and educational programs in support of the dialogue.

The international community has positively responded to the plan amid great concern resulted in meetings, conference, symposia and seminars in many countries[1].

The Arab and Islamic countries represented by the organization of Islamic conference (OIC) have pledged to enhance the dialogue. Their commitment came in Tehran Declaration in December 1997. The organization has undertaken to prepare international document on inter civilization dialogue and execute the action program (February, September 2001, Jeddah)[2].

Dialogue has become important and significant in the present time, so our participation as Arabs and Muslims is necessary. We have to prepare ourselves – states, institutions or individuals – to

(1) UN Secretary General's report, General Assembly, 56th session, item 25, UN year of inter civilizational dialogue November 2001.
(2) Ibid.

contribute effectively at local, regional or international level and in political, economic, social and cultural areas. In addition, when we opt for it, our dialogue must be based on the principles of our true religion and Islamic civilization, which calls for acquaintance, righteousness and piety. The Almighty Allah says, «**Oh Mankind, We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things).** » *(Hujurat:13)*

He also says, «**Allah forbids you not with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them.**» *(Al Mumtahana:8)*

Inter civilization dialogue bases on two uncontroversial facts:

Oneness and diversity of human race. Oneness originally ensures equality while diversity necessitates acquaintance that is more general than dialogues and conducive to pave the way for dialogue. This has, accordingly caused some researcher[1] to innovate «acquaintance of civilizations» and preferred it to the term «inter civilization dialogue».

Dialogue requires the two sides to be equal, determination of goals and areas, creation of convenient atmosphere, appreciation of identity, respect of other cultures, and joint human values for their role in bring about affinity, peace and mutual understanding and re-enforcement of development potential for all people.

What makes dialogue fruitful is the wise investigation of drawbacks, most probably rejection, deformed concept, ignorance or intended negligence by the other party, so honest and critical stance.

(1) The researcher Zaki Milad, civilizations acquatance, the Kelima magazine, issue No. 16, Fourth year, 1997 summer, the Kilima form for studies and research, Beurit, Lebanon,, p. 19.

Dialogue is not restricted to civilizations, but it can be conducted with the same civilization and it is most important to be initiated to coordinate efforts disseminate awareness of goals and issues related to dialogue and allow plenary and rich debate at officinal and non official levels in order to come up with clear views towards dialogue related issues internally and externally for dialogue is fruitless unless it is preceded by practical measures and followed by positive results.

The true desire for dialogue will help create adequate media that encourage it. The most important of these is mass media for its great influence in forming views and stands, therefore mass media must be directed to correct the tarnished concepts about civilizations and cultures and the speed up of constructive communication and mutual understanding among the nations.

Education plays important role in promoting awareness of identity and its features, acquainting with others, and respecting diversity for diversity is the factor of progress and well being, exchange of experiments and acceleration of prosperity and development opportunities.

All forms of contacts, through exchange of visits, meetings, conferences and symposia, will lead to interaction, exchange of views and the discovery of features shared by civilizations and cultures.

The Muslim Arab civilization, due to its rich and varied sources and distinguished features, can positively contribute in enhancing principles and dialogue and achieving justice, cooperation and fraternity for all mankind. Regarding this point, we however, confront real challenge in adopting sufficient initiative at all levels through our regional and international organization for encouragement and renovation of dialogue in the different areas with the aim of achieving mutual understanding of civilizations (1).

(1) See : The basic principles, of real inter civilization dialogue, Dr. Al-Munji Bosnina, The Arab Cultural Magazine, ALESO, 21 1st year, issue No. 42, p. 121, March 2002.

4. Keeping up with information age:

Undoubtedly, we live in the age of information where all communities change into information ones. This reality has become a challenge to Arab states and resulted in shifts and changes of all aspects of our present life.

The main features of the current age is the huge flow of information via telecommunication media and modern technologies and expansion of the role of information which has become a source of development above and over financial resources [1].

The Arabs are entering the age while they are improperly integrated, coordinated or confident to avail themselves to education outcomes. They lag behind the advanced world, therefore the scientific and technological challenges will be more severe than their present standing as they pass through critical stage and that their present situation doesn't keep up with the present requirements and implications. Taking practical move to adopt Pan Arab Plan to counter to counter the challenges [2] is inevitable.

In his book, «The Arabs and Information Age», Dr. Nabeel Ali highlights a number of communities related issues information and substantial concept and the basic trends of the information technology. Finally, Dr. Ali reiterates the crucial need for Arab information policy and proposes information policy as a prelude to Arab Integration[3].

Coping with information age requires over stepping the state of shock to action including owning of electronic products and setting up specific strategies towards the actual contribution in the present day technology.

(1) The Arab Culture and Information Age, Dr. Nabeel Ali, Alam Al-Marifa series, second edition, the National Council of Culture, Folklore and Arts, Kuwait, 2001, p. 11.
(2) Op., ct.
(3) Ibid.

Conclusion

This essay consists of four basic guidelines. Each one is unique. Arabic language stands for our unity and existence. Any nation that doesn't concern itself with its native language will definitely die out. Paying attention to Arab language, however, doesn't mean neglecting learning or teaching of foreign languages. Commanding foreign languages is necessary to acquaint with others and benefit from their civilizations and cultural achievements. Getting concerned with translation is also very essential, because it is the prerequisite for rebirth and progress. The less concern concern we give to translation, the further we lag behind progress and advancement.

Inter-civilization dialogue is the way through which we can acquaint with other and reinforce development and peace, so taking part is necessary in the wake of September 11 attack in order to correct the West misconcept including the transient and false image about the Arabs and Muslims.

Benefiting from the information age is a must in order to promote our capabilities and counter threats and challenges targeting our presence and future.

What I hope for is that this essay and other books and researches will put theory into action to make these guidelines tangible achievements in the present and the future.

Be Witnesses for Mankind

By: Ustaz Omer Ubeid Hasanah (*)

The selection of the Arabian Peninsula with its land, its people and their language, to begin the first stages of prophet-hood on it and the end of hereditary succession of civilization and divine missions to it and entrusting it with an international mission was not in vain or by coincidence. Rather, it is due to the presence of characteristics, traits and qualifications that qualified it for this selection.: The emaciated are not fit for heavy duty; and heavy burdens cannot be endured except by the strong.

The precise knowledge to be attained and comprehended for take-off towards development and revival and retake off or free the nation as we believe rests on three pillars, the most important of which are:-

Faith or the world of thoughts and visions, which, when grouped together, constitute the philosophy of life or the cultural form that withdraws into human behavior. «**Say: 'Everyone acts according to his own disposition.**» *(Al Israa':84)*. It is the general visualization for the universe, man and life. It is crystallized values that govern life, are standards and measures that allow scrutiny and rectification, gauging or testing, acceptance or rejection.

Religion, or the realm of thoughts, was and still is the center around which the intellectual and cultural production is centered. It

(*) Director, Center for Research and Studies, State of Qatar, (Qatar).

shapes, at the same time, the behavioral stimulus and the civilizational motivator and work guide or insight and guiding land marks.

Religion protects the spirit of the nation. It shapes its mind and social fabric bringing about its civilizational and cultural protection. Therefore, it is responsible for the revival of the nation and the promotion of its civilization. It is also responsible to a great extent for the current situation of stagnation, retrocession, unemployment and civilizational stagnation. In as much faith and the realm of thought are sound and pure, they are suitable for the natural human disposition and comply to his intrinsic needs. Faith is perfectly able to provide conclusive and convincing answers to the major questions in life, about genesis and destination, the goals which motivate humans and which are able to realize humanness of humans. It is qualified for civilizational revival, able to overtake and to sharpen energy, vigor, and accumulation of energies, and regain effectiveness during civilization downfall in order to take off once again.

It is noticed, especially after heavy defeat and the destruction of property and production, that we find faith and or the realm of thoughts is responsible for rejuvenation. The big problem is when defeat is in the faith and the casualty is in the realm of thoughts, because this is a warning of entering into an era of cultural deviation or straying which will not end.

Civilization's history in general and the history of the Muslim nation in particular is good proof that nations adhering to their faith are able to get over defeats if their faith is sound and the realm of thought is well. We can see the meaning of this in Allah the Almighty saying, after the major defeat of Muslims in the battle of Uhud with all its casualties, «**So lose not heart, nor fall into despair, for you must gain mastery if you are true in faith.**» *(Al-i Imran:139).*

If their faith and the realm of thoughts and values was true they would had filled the gap and the ability to get over the defeat and they would have taken off once again, even though their equipment

was destroyed. It is our creed or the realm of thoughts that all these civilizational, humanitarian, social and cultural dimensions. It was important to stop at the origin of learning of this religion and to check the means of delivery and the methodology of dealing and keeping close guard to ensure its safety and continuous revision, to remove blemishes and impurities from it. These deviate Muslims from the right track. We say more than that. We add: these revisions are needed continuously and the continuous purification to the realm of thoughts is confirmed more and more during the eras of degradation and defeat, because degradation and defeat are indicators of obvious flaws and imperfection in the progress of the nation and how it deals with its values and thoughts.

Perhaps we could see that the main decisive criterion in the field of creeds or the realm of thoughts to start with is the source of learning, faultless delivery, the ability to materialize it practically by the diligence and abilities of people; it suffices to say:

The purity of the faith and its freedom from bias and its realization of human and social justice even with enemies, stopping injustice, hegemony of man over man is the more important issue in this aspect, since it is in conceivable that man with his limited knowledge and limited age and falling under the number of parties an sectarian, tribal, climatic, historical or pathological influences cannot be the origin or source of the creed. The defect which is no less important whether man is the origin the faith and its place at the same time, he is the essence and he is the value, he is the standard and the measure and he is the subject of the measurement and rectification.

And the civilization investigation of the history of nations and what befell them is the reason why many thinkers and scholars to establish this fact or this civilization norm which was summarized by Ustaz Malik Bin Nabi (Allah bless him) when he said: civilization does not come out except in the form of a revelation coming down from heaven (source of learning) as a law and procedure, its premises in directing people to worship a metaphysical god in the general sense of the word. Religion is an cosmic, social disposition

phenomenon which forms human civilization; it controls his intellect as gravity. Controls mass and its courses; and there fore it seems religion is imprinted in the cosmic system, a law dealing with intellect, it circles in different orbits from Islam which asserts the unity of Allah to the lowest primitive organism.

We have no doubt that faith was throughout history and still is the center and focus of interest in the cultural movement and civilizational initiation. This was the case whether it was those who support and defend it, striving to prove its appropriateness and its role in the realization of humanness of humans, or their happiness, delivering them from hegemony of man on man; or those who confront it, harbor enmity against it and try to depose it and use it for predominance in the name of religion by various means. Nevertheless we state here the problem or area of the battle is civilizational, in most cases it historically was the practice of religious divination or augury more than the religious faith itself since religion is a necessary innate character. A human being without a creed is worth nothing whatever this creed may be. It is the pagan primitive man passing through heavenly creeds and ending with the seal or last religion which delivered humanity from exploitation and divination and put man in front of Allah without a human middle man.

The end result for those who continue fighting Islam is that they are carrying out operations of evacuation, dictation or a replacement process so that their theories and ideas become faith for the people and hence new substitute creeds alternative augury or contemporary political and economic gods etc and so people of insight philosophies and creeds are the new divinations and new gods.

The problem is not always in the nature of religion, its characteristics and its compatibility with natural disposition but the problem may be wholly centered around priests who exploit religion so that the self is confused with values and the teachings of religion is hidden to be replaced by interpretations, issues, explanations and traditions of divinations; then some type of intellectual terror dominates with the pretext of protecting religion, hence talk about

divination, its drawbacks, its antithesis becomes a talk about religion.

We can say the following: The last eternal or final religion was located in the land of the Arabian Peninsula. Its original human base was the inhabitant of the peninsula and the means of its communication was the language of the Arabian Peninsula inhabitants. The Arabs' connotation and their well-known oratory determine its comprehension. Its miracle is extended and is free from time limits. The site, people and priests in such a way it has the standard (text from Allah) which is sound and immune to falsehood. Irrespective of science and development of philosophies, interconnection between civilizations has never been defeated, this final religion, with its historical civilization experience in the cradle of revelation, is the most important resource. It prepares the Arabian Peninsula inhabitants to take off again towards themselves and others with the inherent potential that they own. It begins with the monotheism religion, which calls for equality and bans predominance of one human being on another human being. It bans all types of paganism and has cancelled divinations which could rise up in the name of religion, and equalizes all people before of Allah, worshiping Him without a mediator.

The second pillar on which revival is established we think is **history. History is the practical embodiment of religion or the realm of thought or it is superiority or preeminence and response to values and concepts in all-human activities.** It is the compiled memory for the nation, a record for its activity and a reflection of its future. It is the true test for principles and thoughts or ideas and its liability for application and its ability to build civilization to start with and restart revival when nations are afflicted or defeated for some reason or another.

History is not separated from the realm of thoughts in its general framework although there were signs of delinquency, deviation and disengagement in certain instances. A seed of evil may germinate at the sides but it very soon diminishes and fades away due to the unavailability of super legality for faith value and realm of thoughts

in its shaping. because faith is the essence of history and the center of its effluence, values and measures which evaluate human deeds are derived from religion and shows areas of losses and determines the causes of inability or failure and areas of negligence and corrects the progress of history and protects it, and it shows the way out and regaining revival.

History also gives generations in sight and shrewdness at present and in the future. It shortens ages in one era and abbreviates many trials into one. It's a compilation of knowledge from many generations to one generation built on the shoulders of predecessors. It sees the past and looks up to the horizons of the future.

History raises mankind to the top of the historical experiment of nations and with its reserve, it is possible to induce social movement and its discovery. This law, which regulates the progress of nations, shows the effectiveness of norms and affirms its uniformity and shows the way to deal with it and warns of neglecting it and giving up its utilization.

To summarize: history is a notice. It is knowledge, science, arrival to effective norms in life and living things, a lesson, a sermon of preceding nations and a protection from degradation.

History had all this importance and significance and the leading role in probing for tools of civilization revival and correction of humanity's course and active protection. So Islam rendered the nation's history, especially the one that was shaped and taken from the cradle of revelation (The Arabian Peninsula is not restricted to the period of time and the place of revelation. But the knowledge of revelation put the inhabitants of this area at the top of the human experiment and made the heritage of nations with all its contents a history of the final revelation in spite of the difference in time and place. Therefore, the land of revelation possessed the general stored history and grass roots deeply rolled in time and space and it shaped the Qur'anic stories which represent the history of prophethood. Additionally, it enlightened humanity about the topography of downfall and revival; and the largest expressional area in the texts of

revelation (Holy Qur'an) for the people of the cradle of revelation and then Moslems at large so that they move with proof. They look up to the past with all its lessons, to improve the status quo and to discern the future completely and rebuild according to the rules of Allah. These rules do not favor any body and they should have the ability for openness and utilization of other peoples' historical and contemporary experiments till we almost say: «Human history ended up at the cradle of revelation to start with. »

The history of the Arabian Peninsula, in its real dimensions, is the human history as a lesson and achievement.

«...so travel through the earth and see what was the end of those who rejected truth. Here is a plain statement to men, a guidance and instruction to those who fear Allah.» *(Al-i- Imran:137-138)*. Allah was not satisfied that the inhabitants of this locality the "qibla" of Muslim nation in particular to be restricted on special history but He decreed it to verify with general history.

We may not be surprised afterwards that the divine order is issued commanding us to travel in the earth and go deep into general history and be equipped with social regulations and acquire achievement by understanding the active norms in life and living things (civilizational duty).

The history of the Arabian Peninsula began with the first prophethood, and its teachings started with the father of prophets (peace be upon him) when he lodged his descendents in the valley of Holy Mecca, he fixed his goal, and delineated his course; this was stated in the Holy Qur'an.

«Oh our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House, in order, Oh Our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits, so that they my give thanks. » *(Ibrahim:*37). and ended up with the seal prophethood **«Mohammed is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets.»** *(Al Ahzab:40)*.

The first mosque for monotheism was built in it, equality of all mankind, banning the predominance of one human on another, then all forms of paganism's were banned «**The first House (of worship) appointed for men was at Bekka full of blessing and guidance for all the worlds.**» *(Al-i Imran:96)*, and ended up with the inheritance of monotheism: «... **it is the religion of your father Abraham. It is he who named you Muslims from before.**» *(Al Hajj:78)*.

There is an issue to which it is worthwhile to draw attention to: This land the land of the Arabian Peninsula or the land of prophethood and the cradle of revelation in addition to the fact that it is the starting point of Islamic history and its expansion with its times, regions and men in charge of it but it is the only distinguished land of Islam by the fact that it was the receptacle of the life history of the prophet Mohamed (pbuh), the building of the Islamic model and the biography of the best generation of all times.

The prophet's biography, a part of the Muslim nation's history, is distinguished because it was formed under the supervision of revelation and the movement of the infallible. Prophet Mohamed (pbuh him) and his eloquence, through the support of archangel Gabriel and his direction, it covered all historical and human areas including the period of the mission, society and state, secrecy, openness, weakens and strength, strengthening, victory and defeat, building of society, confrontation agreement and dialogue, etc., starting with he early steps of prophethood until the building of the model completely and perfectly all this in the land of Arabian Peninsula starting with «**Iqra'a**» or read and «**This day have I perfected your religion**» *(Al Maida:3)*.

This is the model or example stage, it is the period of infallibility, guided by revelation and supported by it besides it is part of history.

If the history of Islam or Muslim's history later on the biography of Prophet Mohamed (pbuh) presents a lesson and teaching, the period of practical biography in the Arabian Peninsula represents the model and the example and the origin of legislation and the standard to transform saying into action or faith into practice, not

only this but the prophet's biography with the comprehension of the century in which Prophet Mohamed (pbuh described as bountiful, besides the values of revelation or the knowledge of revelation, the referential legislation for all periods of Islamic history at present and the Islamic future).

The historical experiment (prophet's biography) on the one side is considered to be an obligation. It brought down the values in the Qur'an and Sunnah to the people and applied them. The Prophet committed to it by means of people's resolve and the merits of the people of the Arabian Peninsula. Their characteristics and traits qualified them to be the cradle for revelation, its receptacle and the model for its application. They were qualified for this obligation since their characteristics and traits qualified them for taking off again. On the other side, it is an honor to be chosen as the location for the final religion, propagating it in the world. This is a great honor. According to the people of resolve, determination comes, upon the noble deeds of noble people.

The civilization experiments means among other things that the land which gave this at the level of all humanity is qualified to reproduce for the best nation to resume human donation if it dealt properly with values, and guided by its historical experiment and discovered itself and its qualification and its responsibilities towards the world.

If we agree with the great thinker Malik Bin Nubai (Allah bless him), then the revival of any society is linked to the provision of the circumstances and conditions of its first birth. Thus, we would realize the importance of the guidance of the historical civilization experiment and the probability of that happening.

Prophethood started in the Arabian Peninsula and was sealed in its land: «**And this is in the Books of the earliest (Revelations). The Books of Abraham and Moses.**» *(Al 'Ala':18-19).* The outstanding account of human history was added to the Arabian Peninsula. It is also the cradle of revelation or inspiration. It owns the sound divine sect, its meaning and the localities where it was revealed, its

movement and the infallible text. The Arabian Peninsula owns the historical civilization experiment, the Arabian peninsula possesses the era which represents the standard for historical action; the model with its different shapes, development and various conditions was built on the land of the Arabian Peninsula.

Due to all this it is qualified, if it understands its missionary responsibility, to take off again, delivering mercy to the world. The latest generation can not be virtuous unless it adheres to the values which the first generation of Moslems used to adhere to, as said the Imam of Dar Al Hijra Imam Malik (Allah bless him).

The third pillar in building and civilizational revival is the **doctrine of reality**; this is not available in our jurisprudence and our thinking; we have to confess to begin with our negligence in acquiring its tools because the status quo with all its components, with its realm of thoughts, its realm of things and products shapes to a great extent he output of the past, its future and its extension: the present is the future of the past its distance and its extent and at the same time it forms the past of the future.

The making of the future and the image for the future its drawing and weaving starts from the threads of the present and look up to the past with all its lessons and damages afflicted on it due to inability to deal with values properly till the present was shaped in the image we see now.

The obsession for change and civilization worry if the expression is correct or sound worry when worry is sound and acceptable is the one which builds the determination for change it shapes the worry which makes resolution, it collects energy and regains effectiveness and presses for research for areas of malfunction and determine the areas of failure and reasons for negligence by studying external social appearances and knows its causes, and does not stop at treating its negative effects but going beyond to know ways and reasons and the laws of social movement that govern it and it moves to the study of these norms and the modes of utilizing it and identification of

defending ways and how to activate them and struggling year by year or an amount by an amount.

Not only this but to identify potentialities with all its material and moral dimensions and social movers and design of plans and programmes for society movement and preparing the suitable receptacles for the nation's movement with the frame work of potentialities excluding wishes although wishes enrich imagination and moves zeal and build incentive and draws the space within which potentialities move without risk and waste to it.

There is no doubt that the study of the status quo with all its components and annualizing it and getting to know the social movers or norms that govern it is no longer an issue subject to contemplation, wishing and raised slogans but there are sciences, research tools, knowledge specialization in all branches the social sciences, in addition to what the study necessities of such as investigation, social survey and all branches of statistics. After all this we may have a complete, comprehensive and objective vision to put it into the historical context which is suitable for the nation with all its topography and twists and bends, going down and rising up and then start an approach for realization with experience and historical lessons which will help in seeing remedy and future problems.

The revival process and filling up the gap of backwardness and remedying defect and paving the road to the future requires reverting to the Prophet's biography with all its stages, its donations and development because the Prophet's biography is a treasure of gifts and a proof of the revelation of the eternal text which is devoid of limits of time and place especially when resumption of revival on the land of prophethood itself and by means of its inhabitants in addition to the fact that the prophet's biography is to imitated and followed which requires placing the status quo in its place in relation to the Prophet's (pbuh) biography and then determine the areas of imitation through the available resources and the surrounding circumstances since the stage of strength and consolidation and struggle to ward off sedition in the prophet's biography is to be imitated by the society

which is in a weak and backward situation, limitation has to come first in order to determine the position of the present from the long course of the Prophet's (pbuh) biography starting with the first steps of revelation – **«Read (or proclaim) in the name of your Lord Who creates»** – and till the building of the model. It finally reaches the stage of perfection with all the twists between them, from victory to defeat, mission, state etc.

The need is greater and greater when thinking about the reassertion of the Islamic nation is to be accomplished on the land of prophethood and among its people with all the reserve they have of a historical civilization experiment in addition to the dates fixed by Allah and his documents which means that the eternity of the mission or the eternity of the realm of thoughts means its voiding from the limits of time and place and its ability to produce it all times and in all places if we deal with them well by voiding them from the limits of time and place and regenerating it at every time and place.

This eternity with the amount of sincerity of maintaining Islamic values and its ability to respond to the new developments and changes in human history, because the Islamic mission is the seal of all missions and eternal, the same amount of sincerity also for the Islamic nation to restart production which is charged with these values and presenting them to the people again; history is a witness the Moslem societies in general whenever it dealt well with values it accomplished revival or resurgence and evidence. How in the Arab Peninsula?

It is important to point out the types of tools for evaluation and measurement for the status quo of the society and determine the areas of defect so that our efforts do not miss their targets and our views in disarray and whims control decisions and hence all the society is put in the context of history to learn a lesson in the right place of the progress of the prophet's biography, to accomplish a model or example because the values and tools of evaluation and research in Islam its source is the knowledge of revelation and not the whims of humans.

The evaluation of society is accomplished by standardizing it with Islamic values and measuring it against its civilization sources, and looking at it through the realm of its thoughts and determining the place of injury to arrive at the way we deal with values and bring it down to earth in the light of this, or otherwise how can we determine the defect and select the standards used?

Therefore we say after determining the area of defect and its causes through the law of Allah on human and the law of downfall and rise of civilizations and putting the status quo in its historical sequence for the nation and determining its position in the journey of the prophet's biography determine areas of imitation and how to accomplish it the operation of bringing down and aiming, and rectification of defect start through the rules of gradation and support and looking at the status quo in the light of values and dealing with values and how to bring it down through the status quo.

As for the trial to evaluate the society and determine its illnesses through a historical context other than its history or through civilization sources other than its civilization; this is some type of perpetrating downfall and permanency of backwardness since it is not possible to measure the situation of a society and then judge it without its historical context and its civilization sources and its values; in spite of our recognition that constant internal and external considerations contributed in the making or creation of the status quo after the world has almost become one status quo. Therefore the study of the status quo requires putting it in the international context and taking this in consideration being affecting and being affected.

In spite of that the endeavor for modernization, revival and the various experiments which came from outside the values and the historical experiment and the social equation failed. Also the efforts for internal Islamic revival suffered a lot from atrophy and backwardness and it remained incapable of expanding and achieve eternity with its desired dimensions for a number of reasons which cannot be stated here. But according to these attempts it kept the nation's own potential, although it could not generate anything. On

the other hand, the experiments coming from outside the Islamic world overtook and foiled the potential and legibility and through itself at others who are alone. This also did not bring revival, withdrawal did not contribute in such a way that it realizes.

It is important to determine the defect and regain the missionary role through Islamic values and the historical journey.

Therefore the inhabitants of the Arabian Peninsula, the land of first prophethood and the inheritors of the seal prophethood are requested to be conscious of their civilizational, cultural and religious responsibilities first to know theirselves and correct their course and then carries their mission to all humanity.

The land and humans which was the cradle of revelation and a place to deliver good to the world and the first human base which took off with Islam to the human race, and was a place for building the model under the supervision of the prophet and produced the best generation of all times. It also produced the embryos of the first mission and thus is naturally qualified to restart production at the level of thought and action. If it dealt well with its heritage and its civilizational potential it understood its self and directed the testimony of Prophet Mohamed (pbuh) on itself, **«the Messenger a witness over yourselves»**. *(Al Baqara:143)*, and hence it took off to contribute in the human consummation **«...and you be witnesses for mankind!»** *(Al Hajj:78)*.

Therefore it gave up the achievement of its missionary role and its withdrawal from the arena and changing in to a receptacle from the other without a standard and giving up its role in the solution of the human crisis by means of what it possesses of values, human standards, immune from bias and fanaticism. This will lead to the aggravation of the human civilization crisis also and intensification of sedition on earth, Allah Almighty said **«The unbelievers are protectors, one of another. Unless you do this, (protect each other), there will be tumult and oppression on earth and great mischief.** » (Al Anfal:73).

The world is suffering from corruption and spoilage due to the absence of just values which bring about equality and the humans regain their humanness; therefore the responsibility is great and Allah is great and the reward for retaking the international missionary role is also great.

If all Muslims were responsible for what had happened to them and are responsible towards the (other) by the nature of the duty and the nature of the mission, its international and human nature without any link to regionalism and fanaticism the land of prophethood or the Arabian Peninsula and the people of prophethood and landing spot of its revelation and the receptacle of its first movement and the tongue of its address to people to advancement either and the responsibility to them is affirmed more.

Perhaps we should say that the selection of this part of the world, is land, its people, its time, its tongue to start the first steps of prophethood on it and the end of civilization in hesitance and the divine missions to it and its favor with the mission of the seal religion to which all the sources of divine missions ended, its command and address to the world was not messing around or accidental but to the presence of traits and characteristics and qualifications that make it the right choice for this international assignment. «**We sent you only as a mercy to all creatures.**» *(Al-Anbiya':107)*. «**Soon shall We send down to you a weighty word.**» *(Al Muzammil:5)*. The emaciated are not for big assignments, heavy burden cannot be carried out except by the powerful and strong. The prophet (pbuh) said, «**I am the best of the best**»[1].

(1) Reported by Al Hakim and Bayhagi; in Muslim's book of authentic "HADITH" «**Allah selected from the progeny of Ibrahim, Ismail and selected from the progeny of Ismael Bani Kenana, and from Kenana he selected Guraysh, from Gurayh he picked out Bani Hashim and from bani Hashim he chose me;** Al Imam Ahmed Reported quoting the prophet «**I am Mohamed Bin Abdullah Bin Abdel Mutalib. Allah created the human race, I'm the best of his creation. He divided them into 2, I'm in the best of the 2 then he created the tribes, he put me in the best tribe, he divided them into clans, I'm in the best clan. I'm the best of you clan wise and the best of you as an individual** ».

Therefore we can see in Allah's Almighty saying, «**When there comes to them a sign (from Allah) they say: 'We will not believe until we receive one (exactly) like those received by Allah's messengers. Allah knows best where to place his mission**» *(Al An'aam:124)*, some horizons and dimensions which will enable us to know some of the limits of responsibly, mission or assignment, qualification and characteristics of leadership stationed at the land of prophethood which qualifies it to assume its missionary role.

Although the closest meaning to Allah's Almighty «**Allah knows whom' he entrusts with his mission**» it is the selection of the Prophet (pbuh) from all mankind due to his characteristics, traits and merits which qualify him for this assignment the meaning which Sayida Khadiga (Allah bless her) knew by her intuition and her living with the Prophet (pbuh) when revelation reached him, he returned to her frightened and afraid from what he had never known, she understood the nature of the assignment and the reasons for the choice and the good outcome in view of the characteristics and traits he enjoyed; she did not move and reassured and said: «**Good luck, by Allah, Allah will never betray you, you are close to your never tell lies, you support all, you give the penniless, you give food to your guest and help and stand by who ever is right**»[1].

The prophet since his childhood has been prepared, he was infallible, he was prepared for this assignment; if this can be said about the prophet (pbuh it also applies to the place, the Arabian Peninsula which was chosen by Allah from all places to be the landing spot of revelation, or the land of prophethood and the place of "qibla" the direction and the center around which people circumambulate (Home of Monotheism). «**That you may warn the Mother of Cities, and all around her.**» *(Al-Shoura:7)*. «**The first House (of worship) appointed for men was at Bekka full of blessing and guidance for all the worlds.**» *(Al-i Imran:96)*.

(1) Reported by Al- Bukhari.

The selection of the prophet (pbuh) was the best of the best. He was described by Allah: «**And surely you have sublime morals.**» *(Al Qalam:4)*. The selection of the Arabian Peninsula the landing spot for revelation due to the traits they possessed generosity, courage, nobleness, honesty, sincerity, standing by the victim of injustice, good neighborliness. The mission came to complete integrity and perfection for these manners. There is no better proof than what the Prophet (pbuh): «**I have been sent to complete good manners**» [1].

It is also true that the man from whom the first human base was shaped and he could visualize the values and divine principles in himself and brought it down to earth with all its constituents. Through his determination and preserve it from alteration, distortion, and derogation; the model arouses imitation was built through him.

This is also true for the time and the historical moment, which was selected for sending down revelation out of all times.

It is also true for the language:

«**We have sent it down as an Arabic Qur'an, in order that you may learn wisdom**» *(Yusuf:2)*. And Allah says, «**...in the perspicuous Arabic tongue.**» *(Al Shuara'a:195)*.

The Arabic language with huge capabilities, in pronunciation, meanings, words, synonyms, and the ability to grow and create words and rise up, it was qualified to become the receptacle for eloquence miracle and the seal miracle, thus it was a receptacle for expression and a tool for thinking and their known eloquence an aide to understand and explain the meaning of the Qur'an and thus the inhabitants of the Arabian Peninsula and the language of Quraish the means of communicating and intercommunication with the Holy Qur'an and understanding it and the inhabitants of the of Arabian Peninsula and their comprehension of the Holy Qur'an a proof or demonstration of in eloquence and explanation or elucidation: «**When there comes to them a sign (from Allah) they say: 'We will not believe until we receive one (exactly) like those received**

(1) Reported by Al Bukhari.

by Allah's messengers. Allah knows best where to place his mission» *(Al An'aam:124)*.

Do we work hard to know the reasons for this command or order and we know our responsibilities in this assignment and our mission in this order and our international position with regard to this order and the danger of retreating from this command?

We go back to the statement that the selection of this site for the seal mission and the selection of the people in this site to start this mission and his ability to propagate it all over the world, because the crater is well aware of the characteristics, attributes and qualifications; it's a command or order based on science and knowledge and not a result of fiddling around or by coincidence.

The Arabs in the Arabian Peninsula knew many human values before Islam, Shoura (consultation) as a social and political value, they exchanged views, the famous House for Public Sessions was a renown spot for exchange of views and consultation and decision making, no wonder they are still following the religion of Ibrahim (peace be upon him).

They also know the defending of the victim of injustice and the effect of injustice, the Arabs before Islam headed to wards the direction of good, they made contracts, they agreed and they formed alliances to defend the victim of injustice and return the property to its owner; there is no better proof than the formation of the Fudool Alliance which was made at the home of Abdulla ibn Jida'an which was attended by the prophet (pbuh) before the mission, the content of this alliance, every victim of injustice should have injustice fended off, the prophet (pbuh) praised this orientation towards good after the mission and he said: **«I saw at the house of Abdulla Ibn Jida'an an alliance which I like very much If I was invited to join it during Islam I would have obliged»** [1].

We have to know this alliance existed about 15 centuries ago.

The «Hanafiya» the religion of prophet Ibrahim did not vanish in the Arabian Peninsula, a group which discard all pagan beliefs stayed

(1) Reported by Ibn Ishaag and Ibn Hishaam et al.

in the Arabian Peninsula, its mind rejected paganism, it continued its journey of meditation and looking for the truth and testing the dominant creeds; the Arabs before Islam were described as the deviants, the deviant from certain aspects is a worried person who does not accept things as they his goal, he continues searching, therefore he tries to look for the truth and strives to reached the goal, till the arrival of the knowledge of revelation, it reach the goal; it was the long pursued aim of deviants from Islam.

The Arabs who were described as deviants found their long sought goal by Islam; as if due to their characteristics and attributes there was between them and Islam with its faith and values they made a promise to make an appointment and meet.

Therefore the Arabs before Islam were not a calm stagnant society but they were dynamic worried society, looking for ideal, example, even the worship of idols which was a social inheritance was not convincing. Many incidents prove this. We will consider one incident, which will reflect the situation in the Arabian Peninsula before Islam. When one man went to his idol to worship he found a fox urinating on his idol. These animals like to urinate on idols. The man got very angry. He became very angry for this insult to himself, his mind and his dignity. He said: -

If this is a god that foxes urinate on his head;

he who foxes urinate on is despicable.

There is no humiliation in that Allah described the Prophet (pbuh) as one who disdained the worship of idols. He was always thinking and going out to empty spaces looking for truth. Allah described him as straying from truth in spite of his search for it, because the big truth can not be found except through revelation or deviation will continue.

«And He found you wandering, and He gave you guidance» *(Al Dhuha:7)*.

On the other hand the Arabian Peninsula is one of the lands which was not affected by other religions, Judaism and Christianity thrived at its margins and did not reach its depth, they were not

convincing to its population. The selection of the Arabian Peninsula was based on knowledge, qualifications, merit, purity and sound natural disposition.

One of the outstanding issues in fact the Arabs in particular before Islam suffered from the problem of leadership, revenge and conflicts which could be explained as a struggle for power and influence, this is a healthy phenomenon; how can a human being accept another human being to have sovereignty, legislation and authority especially when people are born equal and they look at one another as if they are sitting around a round table using the diplomatic phrase and that no one has any trait advantage on the other?

Perhaps this way of thinking is one of the pre-requisites for qualification and liability to embrace Islam and accept it because it equalizes people in front of Allah and banned priesthood and intermediaries between man and Allah (the class of prelates and clergy). These intermediaries become means of exploitation and extortion. We can say that was the main reason for the very limited propagation of these creeds before Islam because it was accepted due to the presence of these intermediaries, this is so because the values of legislation in Islam are derived from Allah Almighty and not from human beings; worship is practiced without human intermediaries, equality before Allah is available for all etc.

It will not be unusual if we say that examination of Arab history indicates that whenever the faith slackened and the value and of religiousness in their lives went down, the struggle over leadership and succession erupted; the Arabs were never united through but history except by Islam; all treatises and replacements introduced outside Islam only increased dispersal, disunion and fighting over leadership and if they are not governed by the values from heaven they will not accept being governed by values of humans like them and submit to it.

The space does not allow us to elaborate in following up and investigation of the situation which qualified the inhabitants of the

Arabian Peninsula for this command and this big assignment and great responsibility in spite of the fact that it is a duty, a burden and responsibility of all human beings and a message to the world although on the other hand it is an honor; if the qualifications, characteristics and traits were not there would have been no command and selection by Allah, history confirmed this qualification; thus selection was appropriate, the output was great, dedication was huge, good is not a surprise from it.

Islamic values as mentioned before were realized in its first human base (the Arabs) of the Arabian Peninsula by means of the determined human beings where they proved themselves and achieved victory in spite of the difficult circumstances and took it to all mankind, comprehending the steady divine rules in life and living things, and they have the ability which came to them through their knowledge of revelation to employ social norms and rising up to the status of civilization defense.

Scripting of the landing stop of revelation and the land of the Arabian Peninsula and follow up of the building of the civilization model which will be a model for all humanity till dooms day on all scales starting from «**Iqraa**» or read to «**Today your religion is complete**» one will see that the model and dealing with Islamic values encompassed all human cases and offered a model for all types of responses and confrontations at the level of the inhabitants of the Arabian Peninsula:

Some were quick to embrace Islam and they have the advantage of being the first to embrace Islam, some of them confronted Islam for years and years, but when he became a Moslem, he won big battles for Islam thus regaining what he lost when slackened to accept Islam.

One of those who embraced Islam at a young age and his parents still infidels, he provided a model to be imitated for cases like this within the family.

Some of them embraced Islam at old age and he got what ever was available of grant or donation.

There are some who could not control his sexual drive and he committed adultery (Mair and Al Ghamidia); others committed theft (A woman from the tribe of Makhzoom).

Some of them their patience ran out, they kept their adoption of Islam secret or in there, but openly he pronounced his infidelity.

There are those who did not participate in holy war of Djihad and slackened then repented and asked Allah to forgive him.

Some of them committed treason against Allah and the Prophet (pbuh) (Hatib Ibn Abi Balta'a) and other cases.

Therefore, it is not surprising to say: The building of the model extended to the negative aspects to stand as a guide to react to it.

Perhaps one of the things that require a lot of thinking and contemplation in order to form a base for civilization revival is presented in the comprehension of the stages of building the model and the example and acquaintance with all its sides, because it is widely believed even by some thinkers the model is the ideal form and the positive action to which to people aspire and try to come close it and imitate it; this is, no doubt one of the issues and main goals to present the model and bring it in education and culture but on condition that the negative aspects during the building of the model should not be left out.

The importance and greatness of this model and example is that it was realized through the determination of humans with all their weaknesses, fatigue, appetite, whims, are all traits of their natural disposition, example and building of the model it would not be fit as an example to be followed by human beings who have weakness, error and sin. If the model were restricted to the positive idealistic aspects, it would not be fit for humans.

Here we say that the model which was shaped on the land of revelation and was accomplished through the determination of human beings is a display for all cases of humanity and it presented guides to deal with it in order that the model is idealistic and realistic at the same time.

It is useful to look at and contemplate in people of Badr, the perfect model people who are the best of all mankind to Allah the Almighty: «**Allah told the people of Badr do whatever you like, Paradise is yours or I forgave all yours sins**»(1), «**Please Allah if you kill this group of the people of Islam, you will not be worshiped on earth**»(2).

This special great position for the people of Badr does imply that they are super humans prone to whatever begets humans; here greatness is manifested and inimitability in shaping principles in human life and through determination of human beings.

People of Badr could not agree on the division of the spoils of war and a conflict developed, some of them became weak, relations between them deteriorated. Ubada Ibn Al Samit, one of the chiefs in Aqaba Pledge of Allegiance says; we could not agree on the spoils of Badr till our manners almost deteriorated. Allah deprived us from it, and division of spoils was left to Allah and the Prophet (pbuh). Differences did not stop at war spoils, it extended to more than one case and one stage between the preparation for the war and its end.

If one contemplates in the verses of "Al Anfal", he finds examples of human weakness and how these verses saved people from their weakness, it raised them to the highest status so that this becomes the rise for every Muslim.

The people of Badr differed on the division of the spoils of war, were compelled to come out for confrontation. They argued with the Prophet (pbuh) about what is right when it was clarified to them, as if they were lead to death;. They thought that victory is accomplished with their strength, wisdom and preparation without any support from Allah. Perhaps writing down the verses to contemplate in it will show some of the meaning which were referred to: Allah the Exalted says: «**They ask you concerning the spoils of war. Say: 'Spoils are at the disposal of Allah and the Messenger, so fear Allah and keep straight the relation between yourselves. Obey Allah and His**

(1) Reported by Al Bukhari.
(2) Reported by Msulim.

Messenger, if you believe. For believers are those who, when Allah is mentioned, feel a tremor in their hearts. And when they hear His revelations rehearsed, find their strength strengthened, and put their trust in their Lord. Who establish regular prayer and spend out of the gifts We have given them for sustenance. Such in truth are the believers, they have grades of dignity with their Lord, and forgiveness and generous sustenance. Just as your Lord ordered you out of your house in truth, even though a party he believers disliked it, disputing with you concerning the truth after it was made manifest, as if they were being driven to death while they see it. » *(Al Anfal:1–6)*.

Generally we might say: This land, the Arabian Peninsula, the place of decent of the Revelation, and this people of the place of its decent, the two together comprise the human condition and what happens for it. It was the model for every situation. The model that covers all levels of human life on all sides, so you will not find a human situation unless it is found in a place occuring in the life of the prophet.

The beginning of the model was comprised in the Arabian Peninsula, the place where the revelation descended, in the descent of truth in the Book and Qur'an. All of the fields of life: marriage, family ties, divorce whether Islamic or otherwise, and the forms of dispensations, relations with neighbors, the Khalifate administration in the saqifa of Bani Sa'ada after the death of the Prophet (pbuh), and in the choice of Abu bakr and Omer and Osman, may Allah be pleased with them, like the Roster of Medina. Truce of Hudaibia, agreements with neighbouring countries, the issues of inclination to peace, justice, security, conditions for war, its literature, its goals, fighting the enemies, dialogue with opponents and the mechanisms to deal with them in the light of verses from the Holy Qur'an and "Hadith" are too many to be counted.

That generation (the model for imitations) encompassed the long history of prophethood it established the roots for all human and humanitarian cases which treats the prophet's journey on different

scales at the positive and negative status and how to deal with it through the knowledge of revelation, he is the first who personified Islam during his life and brought down to the peoples, lives, so that it becomes a guide and road to work for generations at all times. Therefore the danger all the danger when the guide misses his route and deviates from what is right.

Because the land that gave Abu Bakr Al Siddig, Omer Ibn Al Khattab, Ali Ibn Abi Talib, Osman Ibn, Affan, Khalid Ibn Al Waleed, (Allah bless them) and gave Fatima Bint Mohamed (pbuh) Aisha Bint Abi Bakr (Allah bless upon him) Aisha Bint Abi Bakr (Allah bless him) and Khadiga Bint Khuweilid (Allah bless them all) also gave Aba Gahl and Abe Lahab, Ugba Ibn Abi Maeet, Alwaleed Ibn Al Moghira, Um Lahab, and Hind Bint Utba') and others who were in solvent and strong who confronted the Islamic mission with all means at their disposal, victory was achieved by the determination of human beings and steadiness of laws and life laws. Evil is a necessity for good, this was one of the norms of life which Muslims followed.

This is how the first Muslim Arabs were modeled under difficult conditions and great suffering, passing through all kinds of suffering and enmity, they knew life thoroughly to be qualified to deliver the message of Islam to the whole world with all its problems, conditions, its regions, its climate and here what Poet Mohamed Iqibal said applies to them in expressing the status quo :-

Islam spread in the desert

So that every Muslim is a lion.

They were the best of the best, they were the model to be imitated during all times till Allah inherits the earth and what exists on it at all domains. At the political field, no phase in Muslims history has been given the distinction of legislation and methodology after the era of the prophet, what has been given to the Orthodox Khalifas. The prophet (pbuh) and said: «**Follow my teachings and the teachings**

of the Orthodox Challis adhere to it, never let it go» [1]. No political era has been described as rational, complete and perfect all along history, although well being never stopped except during the Orthodox Challis era; this has many interpretations; this was not in the political field only but at all fields moral, social, knowledge and methodology.

In addition, the generation of the prophets companions who expressed the acceptance of the prophet. Some of them were told that they will go to paradise while they were still alive. **«Allah almighty said: Allah is pleased with them, they are pleased with him»**. The door was left open for continuation of good and asking for pleasure of Allah. **«And this is for such as fear their Lord and Cherisher.»** *(Al Bayyina:8)*.

This generation with its thought and work and commitment was made the best of all generation.

The prophet said: **«The best people are those of my generation»**[2], and he also said: **«I have been sent from the best generation of Adam's Progeny»**[3].

This does not mean the a century is 100 years[4], it means that living with this generation with its understanding of Islamic values and his biography is a reference and a collection of good for every Muslim; this entails continuous attempts to be like him and be guided by him. It is true that many Muslims during the eras of backwardness, did not read the "Hadith" critically, they just get news from it.

---

(1) Reported by Abu Da'ud.
(2) Reported by Al- Bukhari.
(3) Repoted by Al- Bukhari.
(4) A Quotation from the «language of the Arabs» book: The century : at nation comes after another nation. They said : a century is 10 years, and they said 20 years, and they said 30, and they said 60, and they said 70, and they said 80 which is the average age of people at that time, in the end the people of every time is taken from linkage - which means accompanying a century of people: people of one time Al Azhari said I think it is correct Allah knows better than all, a century means people living in an era when there was a prophet the proof for that is what the prophet said, the best of you are my century which means my companions - and then what follows them of that is the followers refer to Ibn Manzour Lisan Al Arab Al Muheet, Vol. 3 (Beirut: Dar Lisan Al Arab), p. 74.

They did not realize the command for every Muslim in it to comprehend the dimension and characteristics of this noble work and then try to bring it to his life and his society. Imam Malik (god bless him).

The Imam of Dar Al Hijra in his classification of the origins of legislation he put the work of people of Medina in the extraction and report of Sharia, he put it above some texts which are not authenticated.

Not less than that in its significance that great kind act and the special attributes which were won by the people of Badr and her first propagators where they were at cross roads between the direction of belief and the direction infidelity. Allah named it as the day of "Furqan" as the battle of Badr is known, «**And in the revelation we sent down to our servant on the Day of Discrimination, the day of the meeting of the two forces.**» *(Al Anfal:41).*

Its story became part of the Qur'an which has been recited all along and a model to be imitated at all times it suffices to remind of what the prophet said in the battle field: «**By Allah if you kill this group of Muslims, you will not be worshiped on earth.**» [1] The people of Badr are the emancipators from paganism and slavery, they put down the basis for Islam draw its methodology and urged people to embrace till the day of reckoning or resurrection; have prophet can be quoted: «**Perhaps Allah examined the people of Badr and said: do whatever you like, paradise is yours, I have forgiven you.**» [2] This is a superior non-comparable status. Are not the people of Badr the offspring of the Arabian Peninsula and the ancestors of its people who have all the credit in establishing Islam?

It is known there are other battles in the Islamic history which were more ferocious and with a larger number of capsulation, nevertheless Badr is unique

(1) Reported y Muslim.
(2) Reported byAl- Bukhari.

It the land that gave birth to the people of Badr can do the same thing all over again to change direction and bring good and realize the responsibility?

There are many models; they are too many to be counted in various fields.

The space does not allows us to examine the verses, the "Hadith", traditions and biographies which emphasize the great traits stored in this generation, example, model, first exploration to be guidelines for the people of the Arabian peninsula in particular and Muslims wherever they are in general, because this land which was the landing platform for revelation, and the receptacle for the first movement, and this generation which was raised and shaped on this land is the biggest source of inspiration and the proof of the civilization potential and liability for revile; that is to say looking back to the past is the only way to correct the present and rectify its journey and seeing the future and building the will or determination for change and be guided by its norms.

One of the outstanding issues which needs a lot of thinking, scripting and contemplation in the meaning or content is that Islam did not expand outside the Arabian Peninsula only after the building the model or standard.

Can we say after this that the building of the model to be followed or imitated at all levels, the people of the Arabian Peninsula were targeted out of the rest of the human beings, and that application of Islam and bringing it down to earth or to the people at several levels was emulation, following the model which was brought up under the prophets close supervision?

Perhaps it is important to point out the stage in which the model was built included non Arabs such as Balal (Ethiopian), Suhaib (Romanian), and Salman (Persian) and others, Allah bless them all who had distinguished contribution and a prominent role, they were models in patience to be followed, perseverance, consultation, Holy war, donation in general, which affirm that Islam, although its tongue was Arabic, its first human base was the Arabs, who received the

revelation and building of the model, and the geography of the Arabian Peninsula, yet its mission was humanitarian and international An Arab is not better than a non Arab and white is not better than a black man except by devoutness or piety and righteous deeds.

The exchange of letters between the prophet (pbuh) to kings and princes and calling them to Islam and the good omens he told his companions about the expansion foe Islam around the world, in addition to the fact that the address of Islam before the formation of the Muslim state and society was humanitarian and international starting with the first steps, proves that the mission of Islam is for all humanity, to every human being, wherever he was, any human being who believes in this faith becomes an international citizen in the nation of Islam enjoying all brotherhood rights which every Muslim is entitled for even if he does not live near «Ka'aba».

In addition to that the era of the prophet's biography (building of the model) did not exceed the call, the dialogue and convincing to confrontation and fighting. It stuck to the Holy Qur'an.

«... **Hold back their hands (from fight), but establish regular prayers...**» *(Al Nisa'a:77)*, until the establishment of the state and society, in spite that holy war was in response to aggression and defending the continuity of the mission and faith propagation and securing the freedom of belief and stopping coercion and predominance of man on man; it was not an aggression, it was not the decision of one individual or a group or a collection of people either, but it was the decision of the Muslim state, the individuals were at the stage of the model know that the order for fighting a holy war is the responsibility of the Muslim authority and not individuals; the duty of the individuals is to work for the establishment of the Muslim state, since the risks will be great if fiddling takes place in dealing with these kinds of Sharia issues and people did not comprehend the model stage. The situation imitation is corrected, if individuals appoint themselves in the Moslem state and gave it the right to apply the authority of the Moslem state in declaring war and law suits and execution of penalties.

This land, the Arabian Peninsula with what it owns of antecedence has its significance and big indicators for the possibility of revival, is still qualified to restart revival and leadership if its people comprehend their selves, their mission and their history and felt their responsibility in building the future which possesses lineage to the past.

The revival potentialities of the Arabian Peninsula, the heart of the world and «qibla» of Muslims, qualifies it to revive and to fulfil the mission and role entrusted to it, in addition to what we referred to (historical depth, and pioneering work and the generation which was shaped and is still the example, the model and source of inspiration.

It suffices to point out that the civilization potential the spinal cord, the cultural depth, the historical civilization experiment and the starting point of the faith of monotheism, which announced human equality and banned discrimination and predominance of man on man, which qualifies it to take an in international and a humanitarian role it understood and comprehended its mission and felt is responsibility towards itself and the other.

The historical and actual vision leads us to realize the truth that nations with their values and faith or the realm of its thought and the minds of ill people and their effectiveness and not their belongings no matter how much of it is compiled we do not want to belittle the material side or to equalize it with the cultural, intellectual, spiritual and religious side, we enter in this duality which exhausted civilizations historically and we put human beings in front of a difficult option, there is no value for a faith or thought or culture which drops or discards the material side or steps over it or tries to cancel it because part of the human being and part of his nature and its incentives and one of the corner stones of his life. But we say this; the danger lies in the misunderstanding that the material potential or compelling things on the society even if it was imported is a sign of progress and increase in consumption and transport is a measure of revival, and the balance of income is an indicator of civilization even

if there was no production and invention and creativity stopped, and the effectiveness of man disappeared due to emaciation of intellect and the appearance of sickness and injuries in how to deal with it.

The values, culture, religion and faith is the spirit and the mover to the world of materials, perhaps we can say the Arabian Peninsula carried a humanitarian mission and a civilization mission whose effects outreached all the parts of the world. It does not possess in the world of materials, material energies only what could be described as below poverty line to the degree that some historians interpret the Islamic conquests were for economic reasons in an attempt to control the resources of concurred countries; the Arab Peninsula was the giver to the world with its faith, its values the knowledge of its revelation and the model set by its people.

How then if all these spiritual energies with the huge material resources are grouped together and it carried out its mission well and attained its international missionary role?

The misunderstanding that the center or pivot is the material potential transforms a nation from the status of giving to that of receiving, from the position of production to that of consumption and importing materials and the control of misunderstanding that these things are culturally pure and present no danger at all; at the time when it is taken for granted that every product carries a message or a production culture in disguise to increase unemployment and the absence of ideas, in addition that the absence of the realm of thoughts keeps its owners out from cultural interaction civilizational contribution and exchange of knowledge and makes them instead of that as a dump for civilization garbage, and transforms society from a civilization partner to a commercial partner, and thus capital and material potential is transferred to the (other) who will invest it for his revival and production in the end.

There is no doubt that the land of the Arabian Peninsula is historically different than other places, not only because it was a site for the sound divine eternal text, the eloquence of the Prophet (pbuh)

(the infallible), and bringing down values to the people, because every grain of sand carries history, though, a lesson and significance; every mountain, plain, tree, valley, well, water, road, dwelling, and home speaks and evokes awareness, and effectiveness and reactivates the memory and renews the absent meanings.

The land of the Arabian Peninsula as mentioned before is in charge of the eternal text to which the history of prophethood terminated, it owns the prophethood historical heritage, it owns the Ka'aba, qibla of Muslims in the World, where they start their day and activities by heading towards it and they head towards it five times daily so that awakening continues and the meanings are ready. They end their day by heading towards it too, they insist on this heading even after death; they are put in their graves heading towards the qibla, they are heading towards the faith, and continue supplying it with daily worship, even contemplation on the Ka'aba is considered worship.

They do not head towards things or idols, they head toards thoughts, values, cultures, social stimulators, they head towards the superior goal in an attempt to regaining and rehabilitation; since the upper legality in the Arabian Peninsula will remain for the Islamic values, even the devil whether human or demons lost hope as we were told by Prophet Mohamed (pbuh) to tamper with these values and the bearers of these values, but that does not mean refraining or stopping, provocation is continuing. Jabir (Allah bless him) in quoting the Prophet (pbuh) said: «**The devil lost hope that he would be worshipped in your country by prayers but he still strives that they provoke one another**» [1]. During the farewell pilgrimage he said: «**Now the devil has lost hope that he will ever be worshiped in you country but he will find some who obey him, some of you despise the actions and are satisfied with it**» [2].

(1) Reported by Muslim.
(2) Reported by Al Tirmizi, Al Nasaei. Ibn Maja quoting Amr Ibn Almr Ibn Al Ahwas and Hassana Al Bani.

The trials are continuing, how can we be siege this provocation through our alertness to its danger and prepare ourselves to confront it and get ride of it ?

The concepts that the Ka'aba harbors are able to move the people in all over the world daily, this merit has not been achieved by any religion or thought or culture. How can we comprehend this movement? How can we direct it to fulfil its goal? How can we lead it to grace?

The Muslim strives to collect money even at his own expense and to shorten the time between himself and the landing spot of revelation, he goes to Haj to see the Ka'aba and stays in it and recollects its history. He circumambulates the Ka'aba counterclockwise to get back to the past and live in its environment and renews determination; it is renewed in his mind, himself and his behavior.

These sites are the spiritual, cultural and religious womb which promises and returns the incomes heading towards it for Haj and Umra, promises them of a new birth «**If one completes the Haj and did not use obscene language and did not dissipate sin then he will return like the same day he was born**»[1].

The Arabian Peninsula is a place for renewal and renovation and rebirth and renewal of resolution and determination and reexamination of oneself and sharpening effectiveness for take off once again with the new born human being as a starting point.

This dynamic international reserve of these values and ideas is in need of revision and rethinking to make use of his movement for the welfare of the Muslim people, I mean by that people of the Arabian Peninsula in spite of the fact that the Ka'aba is the property of all Moslems, Allah meant it for all people whether the settled or the nomadic: «**As to those who have rejected (Allah), and would keep**

(1) Agreed upon unanimously, text by Al Bukhari; in another quotation by Muslim: «**He who comes to this mosque, did not use obscene language and did not dissipate he returns like the same day he was born**".

back (men) from the way of Allah, and from the Sacred House, which We have made (open) to (all) men – equal is the dweller there and the visitor from the country». *(Al Hajj:25).* But the responsibility here is greater.

If we set our eyes on these huge spiritual, intellectual, and cultural energies and these guiding divine values which move all outskirts of the world towards the Arab Peninsula and we saw the gifts of Allah to the Arabian Peninsula which includes, energy, expertise, material potentialities which the world civilization and enriches its heritage we can realize the potential role of the land of the Arabian Peninsula is entrusted with when it is at the same level of its history, its Islam and its time.

Perhaps the most important constituents and the factors qualifying it to this missionary role and civilization resurgence and regaining effectiveness, in addition to what we referred to such as the civilization material and spiritual potential, the presence of common factors and unique homogeneity and social fabric.

The big questions thrown down on the political, cultural, individual and institutional levels, especially of this land, are:

Who are we in history?

Where are we in the current situation?

What do we want to be in the future?

How do we achieve what we want in our options and goals in terms of the status quo?

How do we concur with the witness of the Messenger (pbuh) over us, to be qualified to become witnesses for mankind?

The issue is not in the da'wa, rather it is in answering the words of Allah, «... **that the Messenger may be a witness for you, and you a witness for mankind.** »

The Regional System of the Gulf

By: Skeikh Dr. Fahd bin Abdul-Rahman Al Thani (*)

> The problem of planning from which some of the council states suffer lies in their non-utilization of qualified minds upon which they spent billions of dollars. They fear that their authority will be lessened, but our only consolation remains in the trends of some leaders to avail the opportunity for people's participation in and formation of selected councils.

Preface:

This nation is a nation of what is good and right. But whoever walks in the path of what is good and right will certainly find standing in his path the evildoers from both men and jinn, trying to turn him away from the blessed march of good. But the true believer, one who wants to contribute to the building of the Islamic Nation, should have faith and a verystrong will against which the forces of injustice, polytheism and corruption would not stand.

Of the best stories that Islam has presented to us in this respect is the story of Asma bint Abu Bakr, the Khalifa, about her strong will since her childhood. The story is about her contribution in support of the two great mujahideen – Prophet Mohamed (pbuh) and her father

(*) Academic researcher – Qatar University, (Qatar).

Abu Bakr (puh) – when they were in the Cave of Thawr, hiding from the Empire of Non-believers. They were en route in the Great Emigration (Hijra) from Mecca to Medina, which altered the course of history.

When she was close to 100 years of age, she wrote down for history a great heroic epic that will last until the Day of Resurrection and here it is:

When Hajaj, the leader of the army of Bani Omeiya, had surrounded her son, Abdallah ibn Zubeir, in Mecca, after he was let down by his kith and kin. After Bani Omeiyah had offered him safety, authority and wealth, Abdullah went to his mother Asma to consult with her of their offer. Great Asma said to him:

«Oh my son! If you believe that what you are calling for is just, then keep on, because your colleagues were killed for it. And never put your head at the mercy of Bani Omeiyah to make fun of you. If you say: I was right, but when my colleagues became weak so did my will», this is not an act of free people, nor even an act of right action. How much longer will you live in this world? Death is better, my son. And by Allah, a blow of the sword with dignity is better than a whipping in submissiveness.»

Abdallah then went as advised by his mother. He was martyred, and his body was maimed and crucified in Mecca. Asma then went to Al Hajaj and asked him: «Hasn't the time come for this rider to dismount?» The two got into a heated argument, where Al Hajaj finally said to Asma: «Go, you dotard old woman.»

Asma responded: «I heard the Prophet (pbuh) say: "**A liar and destroyer will emerge from Thaqif** (tribe). As for the liar, we have seen him; but the deserter is you.[1]»[2]

These events took place during the best years since the Hijra. So what should we expect after fifteen more centuries, while we are at

(1) In Sahih Muslim: «...The Messenger of Allah (phuh) told us that in the Taqif (tribe) was a liar and a destroyer; As for the liar, we have seen him, and as for the destroyer, have no doubt that he is with you. ».

(2) Abass Al Aqaad, The Genius of Al Siddig, Beirut, Al Maktaba Al Asriya Publications, p. 149.

the peak of hurly-burly? Of course I'm sure the majority will say: «It would not be strange for us today to see the liar, destroyer, tormentor, the one who impoverishes, back-climber, and the one infatuated with himself.» However, despite the fact that we cannot deny that the bearers of these disgraceful characteristics exist among us, praise be to Allah they are few. As the Prophet said: «**A group of my nation shall remain adherent to righteousness, and shall not be harmed by those who let them down, remaining so until the Last Day.** »[1]

Some may be fascinated by the greatness of Asma, but this is not strange. She is the daughter of Abu Bakr, the Khalifa, the founder of Isalamic geo-politics. Abu Bakr, who was praised by Ibn Al-Duqna, for Abu Bakr was among the people who were likely to emigrate to Ethiopia to avoid the harm of the Non-believing Empire. Ibn Al-Duqna went to Abu Bakr and offered him his protection and asked him not to travel to Ethiopia. He said to Abu Bakr: «A man like you, Abu Bakr, never leaves or gets expelled, because you give to the poor, interrelate with relatives, concern yourself with all the people, host the guest and help people to bear their misfortunes. I am your protector, so go back and worship your God in your homeland. »[2]

As for his geo-political prospects for the Muslim conquests, they can be inferred from his recommendation to 'Usama's army when he said: :...You shall find people who claim that they have dedicated themselves to Allah; so leave these to what they claim. And you shall find people who search in the middle of their heads for hair; so hit what they search for with the sword. And I give you ten recommendations:

«Never kill a woman, a child, or an elder. Don't cut a fruitful tree or destroy a flourishing land. Don't kill a sheep or a camel except for food. Never burn palm trees nor drown them. Don't bear malice and never shrink in fear.»[3]

(1) Reported by Muslim.
(2) Al-'Aqaad: ibid: p. 87.
(3) Reported by Malik in Al Muwatta'.

What Abu Bakr recommended fifteen centuries ago represents the cream of what has been concluded by the developed world's universities in terms of geopolitics, politics, military strategy, international law, environmental protection and human rights.

This should not be strange, for Abu Bakr is a graduate of the great school of Prophet Mohamed (pbuh). Among the Prophet's traditions presently being applied by the Developed West is: **«If someone is noble in the eyes of his people comes to you, honor him.»** [1]

As for the Islamic nation, it simply has deserted the great teachings and ideology of their ancestors and have started rushing headlong after the East and West to find itself a position in modern history. It cannot be denied that it has done so, but unfortunately it is in last place.

Establishment of the Islamic State:

Under the leadership of the Prophet (pbuh), the Islamic State was established in Medina, when Allah, the Almighty, permitted the Prophet and his colleagues to immigrate to Medina. This followed the conversion to Islam by the Aws and Kazrah Jewish tribes in Medina at the time of the first pledge of allegiance at Aqaba and soon afterwards the second.

After settling in Medina, the Prophet (pbuh) began to establish the Arab Islamic State, declaring its principles of brotherhood among Muslims, justice, and respecting others for mutual preservation of the state and distribution of rights and duties. All this was done through the mosque, which was the seat of authority, worship, education, war declaration and arrangement of both internal and external relations.

During the era of the Prophet (pbuh), the state started to expand, particularly after the Muslims conquered Mecca. During the 8th year of Hijra, great numbers of Arabs converted to Islam, as well as during the Al-Hudeibiya reconciliation. Al-Hudeibiya was a victory

(1) Reported by Ibn Maja in his Sunnan.

in itself, whereby the Prophet's (pbuh) contacts with the Arab tribes and other parties in the Arabian Peninsula, as well as parts of Africa, were increased.[1]

During the era of the Prophet (pbuh), the Islamic lands extended to cover all the Arabian Peninsula from Yemen in the South and all the way to the Arabian Gulf in the East. Additionally there were conversions to Islam of other Arab tribes north of the Arabian Peninsula during and after the Tabouk campaign, and in 8 AH, which was the last campaign for the Prophet (pbuh). It was during that campaign that the northern borders with the Romans were secured.

However, when the Prophet (pbuh) died in 11 AH, Islam had already dominated the Arabian Peninsula.

For instance, the people of Oman and Bahrain accepted Islam when the Prophet (pbuh) sent them his messenger Abul-alai Al-Hadrami, who conveyed a message from the Prophet (pbuh) to Al Munzir bin Sawi.

The people of the Gulf and Oman, in later times, lived up to their role in disseminating the call to Islam in Persia, Africa, India and Southeast Asia, mostly through trade.

When the people of Yemen accepted Islam as a religion and Mohamed (pbuh) as a prophet, the Prophet (pbuh) sent them Mu'az ibn Jabel to teach them their religion.

In the final pilgrimage of the Prophet (pbuh) to Mecca - the Farewell Pilgrimage – the number of pilgrims as stated by stories amounted to more than 100 thousand, from all parts of the Arabian Peninsula and its tribes.

The estimated area of Islam at that time covered almost all the area of the Arabian Peninsula, which is about 3 million square miles.

(1) Salih Hassan Salih, The Islamic Countries in Asia; Fathi Osman, The Islamic States and the Muslim Minorities in the Contemporary World, Imam Mohamed bin Saud Islamic University, Riyadh, pp. 48 – 52.

Development within the Cooperation Council States:

Development is a human practice of economic and social activities, in an organized way and within a specific place. It aims to achieve a plan that is based on the best available knowledge to control the trends of change and direct them towards securing the best social and economic gains.

Currently, the regional system of the Gulf Cooperation Council states, however, suffers from various failures in the political, economic, social, scientific, cultural and technological fields. For instance, there are many indicators of economic failure, including the following:

- Deterioration of the productive infrastructure, as a result of the weakness in economic performance and the decrease in agricultural and industrial productivity.

- Imbalance between commodity production sectors and the distribution and services sectors for the benefit of the latter.

- Disorder in security of both food and water.

- The states of the Council are still relying on petroleum and natural gas, i.e. export of raw materials.

- The weakness of the production base in the Council states increases their reliance on foreign markets to import most of the necessary commodities to meet the consumer, investor and producer needs of the Gulf.

- The current status of the Gulf's own labour force does not comply with the formidable capabilities and energies required, a situation that makes them depend on foreign labour. Other consequences of this include population imbalances, higher possibility of security problems and general instability in the Council states.

- The negative impact of globalization on the Gulf economies, in terms of world trade liberalization, and the opening of the world markets towards each other through the gradual removal of protective tariffs. This has exposed Gulf products to the challenges of market competition and the monopolization of giant corporations over the market, especially the multinational corporations.

Despite these failures, there are positive aspects that can encourage and support the development process in the Gulf and push it forward.

To this end, the oil prices registered increases in 2000, along with increases in financial revenues, which in turn have contributed to the growth in the value of the gross Domestic Product of the Council states. On the other hand, it has been observed from Council State price data that the inflation rate has dropped remarkably in the last years.

Modern trends in the Council states show that there is an adopted policy to reduce the investment role of the states, and rely on the role of the private sector.

In this respect, the Council states upgraded their investment atmosphere and accelerated the process of easing economic barriers, facilitating the procedures of investment licenses, and intensifying the efforts to attract Arab and foreign capital.

Objectives of the Development Plans of the Gulf Cooperation Council States:

Generally, it can be said that the development plans of the GCC states tend to achieve the following:

1. Developing and preparing citizens at the social, cultural and health levels, so that they can cope with modern development requirements.

2. Stressing the importance of individual initiatives and the role of the private sector in the development process as well as the role of the government in directing and encouraging this sector.

3. Coordinating and integrating the different vital fields and minimizing differences among them.

4. Rationalizing public expenditure and developing primary and secondary economic activities.

5. Finding an authentic internal base research and the applied and technical sciences.

6. Working to involve the beneficiaries in shouldering costs of producing services.

7. Achieving close connections in manufacturing, both upstream and downstream

When we compare between the comprehensive development objectives and the basic united strategy for industrial development in the Gulf states, we find that they are almost the same in terms of components. The difference is that the basic objectives give a greater dimension to the industrial strategy in the Arabian Gulf. What can be added to these objectives is that the strategies of industrial development in the Gulf encourage giving permanent residence of industries in the less developed areas, a matter that is considered essential in the selection of an industrial site

Priorities of the United Strategy for Industrial Development in the Arabian Gulf:

It is quite proper to state here the following priorities of the industrial development strategy:

1. Concentrating on the industries that are based on utilization and development of natural resources available in the Gulf.

2. Concentrating on industries that are able to compete and grow in the local and foreign markets.

3. Developing the Gulf industries that affect integration in the chain of production.

4. Concentrating on developing small and medium industries in the gulf that are related to large industries, a matter that will boost the Gulf up to the position of industrial states.

5. Concentrating on projects of industrial integration among the Gulf States, a matter that can be brought to life through joint Gulf industrial investment. [1]

(1) The issue of development in the Gulf Cooperation Council states (the heart of the Islamic world) and the strategic concept of development planning, constitute a permanent concern for the researcher. This has pushed him into conducting a survey titled: "The Development Strategy within Gulf Cooperation Council States". In it he reviewed his views towards development work, wherein he touched on development setbacks in different areas. De also tried to set up objectives for the development plans that specify the major directives and form the strong points for any development process. Additionally he covered his concern with the issues of the Islamic world in general, where he wrote a book titled: «The Islamic World – A Geo-strategic and Geo-political Study». So we thought it would be a greatly rich contribution to add his introduction to his second book along with the strategic concept of development and objectives of development plans, as appeared in his first book. – The Publisher.

The Regional System of the Gulf

World history, in its more than five hundred thousand years, ha witnessed over one hundred and fifty thousand wars, or one war every three years. In the Twentieth Century, the world witnessed two world wars, and the victims of the last one totaled over forty million people. During the last half of the 20th Century, there were over one hundred and eighty (180) wars, the victims of which amounted to more than thirty million people. [1]

Most of these wars, however, were due to the greediness of big countries to contain the small ones or steal their resources.

Through this study, I will through new light on the importance of setting out a prospect for the Council states on strategy and organization. You will notice that we will avoid some issues of the Council states, such as population, civilizational and economic issues, as they were reviewed in a previous study. [2]

I tried to focus all my concern on the means by which the Gulf Cooperation Council was established. To know this, however, the concentration should be focussed on the local, regional, national and international dimensions of the Arabian Gulf states.

Since the beginning of the era when Europe began to 'discover' new lands, i. e. the 15th Century, the Gulf region has become an important area in the international political scene. Clearly a clash over the Gulf between different forces could be observed, e.g. the Portuguese, the Dutch, the French and the British. During the last years of that era, i.e. since the beginning of the 19th Century, Britain became the controlling power in the Gulf. The reason for this is attributed to the fact that the Gulf constitutes the ring that links the British colonies in Western and eastern Asia. [3]

(1) Abdul-Khaliq Abdallah, The Regional System of the Gulf:, The University Institution for Studies, Publication and Distribution, Beirut, 1998, p.124.

(2) Fahd Al Thani, "Studies in Geography and Geo-politics", Dar Wa'il Publications, Oman, 2000.

(3) Mohamed Al-Feel, "The Strategic Importance of the Arabian Gulf", Thatal Salasil, Kuwait, 1988.

Although nations decrease, their issues aggravate, yet the chronic problem of the Gulf, which can be observed throughout the different ages, is the preservation of the Gulf sheikhs and putting on the scenario for achieving this. To this end, and in the tri-agreement between the Emirates of the eastern coast of the Gulf and Britain in 1853, «the rulers of these emirates committed themselves to not launch a naval war among themselves». This agreement gave Britain the right to take over the activities of the police on the Gulf shores. Britain also undertook the foreign affairs of the Emirates, which were then, ten, including Kuwait, Bahrain, Qatar, and the Seven Emirates (currently the United Arab Emirates).

Generally, the truce agreement was followed by the signing of the British Protection Agreement. This included, for example, the Anglo-Turkish Agreement, whose 11th Article stipulated that Turkey was to relinquish Qatar, provided that its rule should remain for late Sheikh Jassim and his khalifas after him (July 28, 1913). It was additionally provided that Britain commits itself to protect Qatar against any foreign aggression. This was followed by the Protection Agreement signed by the late Sheikh Abdallah bin Jassim and the British Government in 1916. However, the agreement on protection of the Emirate coasts preceded Qatar by almost a Century, i. e. 1820. [1]

After these security agreements, the Gulf became calm, at least as regards the invasion of the relatively great powers. However, a kind of internal conflict among the Emirates remained, though controlled by Britain. Thus some have accused her of instigating some conflicts and putting down others.

However, the security and political condition remained, so till the end of the 1960s, when Britain declared its desire to withdraw from the Gulf. This shocked the other allies in NATO, who were relying on the strategic balance in the region, a balance preserved by the presence of the United Kingdom.

(1) Ahmed Al-Shalaq, "The Political relations Between Qatar and Britain (1916 – 1935)", Middle East Studies Series, No. 24, Cairo, p. 1.

The declaration of withdrawal from the Gulf by the Labour government of Harold Wilson sparked discussion over the political gap in the Gulf. That coincided with a number of calls on the importance of filling the presumable vacuum by finding security arrangements that would achieve the following objectives:

1. Defending Western interests in the region.
2. Preserving the existing political states.
3. Securing the flow of oil supplies.
4. Repulsing any possible attack against the region.
5. Combating the spread of anti-Western ideologies in the region.

The United Kingdom thus had to settle the situation before its withdrawal from the Gulf. One of the scenarios put forward to guarantee the security of the Arabian Gulf included formation of a federal or confederate union among the Gulf Emirates, so that they could protect themselves. This prospect suggested that there was to be representatives from the Gulf sheikhs in Qatar, Bahrain and the Seven Emirates (currently the United Arab Emirates). An actual agreement was signed among these sheikhs on February 27, 1968. [1]

This idea, however, did not fully succeed for the following reasons:

1. The complaints of some relatives against the formation of this union.
2. The problem of the federal leadership.
3. Some supported formation of elected legislative councils and some were against it.
4. Differences on location of the federal capital.
5. Questions on the stance of the union if a state or part of a state is occupied.
6. Differences among states over borders and other issues.
7. The means by which the budget of the union is to be decided.
8. The local dimension for some Emirates of the Union.

(1) Hassan Al-Alakim, "Security and Stability in the Gulf Region", The Arab Center for Strategic Studies, Ras Al-Khaima, No. 3, January 1999.-

All these reasons have led to the failure of the idea to establish a federal state for the seven Emirates. Then on September 3, 1971, the State of Qatar declared its independence, followed by Bahrain. Thus the state known as the United Arab Emirates was formed from the seven Emirates (Abu Dhabi, Dubai, Al-Shariqah, Ras El-Khaima, Ajman, Al-Fujaira and Um El-Quain) [(1)]. This gives us evidence that the idea of a union or an alliance among the Gulf States, directly or indirectly, and through foreign powers, existed since the 19th Century, and returned in the 1960s, through Britain in particular. Unfortunately it has resulted only in the formation of the United Arab Emirates.

As for Britain's role in the region, it can be said that despite her attempts to put a scenario of a strategy for the security of the region, it failed to contain many of the regional and national crises before they became aggravated. There are many examples to figure in this respect, including:

1. The permanent Arab and Islamic feeling that Britain is the main reason behind the loss of Palestine.
2. Emergence of the national Arab upsurge.
3. Failure of the tripartite aggression against Egypt.
4. Collapse of the Baghdad Alliance.
5. The events in Yemen.
6. The Dhafarian Revolution in Oman.

As for the reasons behind Britain's departure from the region, they can be credited to the following at the international level:

1. Geo-politically, the role of the atomic states, such as Britain, was over, because of the maturity of the colonized states, and the emergence of continental states, such as the United States of America and the Soviet Union.

2. The pressures applied by the British Labour Party on the government to withdraw.

3. The economic deterioration that hit Britain along with the terms of the International Monetary Fund on reducing currencies.

(1) Mohamed Idris, "The Regional System of the Gulf", Al-Wahda Al Arabia Studies Center, Beirut, 2000, p. 429.

4. The severe, tight budgetary expenditures in Britain during the late Sixties.

To absorb Britain's withdrawal from the Gulf, there had to be an aligned international power to fill the vacuum Britain was leaving in the region. And the only qualified state for this was the United States, since it had strategic and economic interests in the Arabian Gulf. But during that period, it did not want to directly interfere in the affairs of other countries. The US Congress applied much pressure upon their government, due to the American failure in Vietnam, and adopted a decision reducing the powers of the President to send American forces to fight outside the U.S. borders without the consent of Congress.

Consequently, the United States, in its Gulf policy, resorted to the establishment of a local Gulf base that could protect itself by itself on the principle of bipolar support, i.e. the coordination between two strategic alliances for America, Saudi Arabia on one side, and Iran on the other [(1)].

What was meant here was the repulsion of any Communist attack from the central northern states.

In 1976, there was an American project to establish a Gulf group that would bring together the states facing the Gulf, including Iran and Iraq, to be responsible for security and stability in the region [(2)]. But all the American projects for the region were greatly affected by the Islamic Revolution in Iran during the end of the 1970s, where the Gulf became divided among three conflicting ideologies. These were represented in the Iranian Revolution, the Arab Ba'ath Party in Iraq, and the monarchies in the Arabian Gulf. Therefore, it was difficult to effect a strategic coordination among these states to face the danger of Communism from the former Soviet Union. Furthermore, each one of these states was trying to preserve a certain balance so that it would not be eaten by the neighboring states. After that, the eight-

(1) Idris, ibid., p. 413.
(2) Al-Alakim, ibid. p. 7.

year Iran-Iraq War broke out, not ending until 1988. This war constituted a complete shock for all the states of the region at the strategic, political and economic level. This explains the failure of Nixon's policy in the region, leaving only the Carter policy. This called for the presence of a rapid reaction force, along with other options, e.g. inclusion of Pakistan in the Gulf regional security system and establishment of military bases in the region. Some of these prospects, however, actually succeeded, as we shall see later.

Of course, the anti-Western powers had not stood aside looking with regard to the security prospects in the region, nor in the Indian Ocean area in general. There had been an Eastern School, which was anti-Western, but it had also failed due to the collapse of the Soviet Bloc in 1990.

However, the real American prospect can be inferred from the statement of the former U.S. National Security Adviser, Bryzynzki. He said: «The Gulf Region is facing a persisting threat because of the inability of its systems to stand before the pressures of modernization, on one part, and the Islamic trend on the other... The United States should set up a complete scenario for the aspired stability, and protect its interests in the region. »[1]

As for the most important initiatives by the leadership of the Gulf states, it was the establishment of the Gulf Cooperation Council, though many critics consider its establishment to be due to the security disorder in the region, which had clearly emerged in 1981, the year before the Council came into being. Some of these security disorders can be summed up in the following:

1. The Iranian Revolution and the policy of exporting revolution.
2. The Soviet invasion of Afghanistan.
3. The Iran – Iraq War. [2]

Generally, as mentioned in a previous study, there should be an essential axis for the establishment of regional and international

(1) Al-Alakim, ibid., p. 26.
(2) Al-Thani, ibid., p. 29.

organizations. After that, the organizations themselves can play other roles, something we do not see form the Council states, neither at the essential axis nor any other axes, as we will later explain.

Conventionally, states are divided in terms of population and area, into super states, large states, medium size states, mini-states, and micro-states. However, if we divide the Council States on this principle, most of them would fall into the mini- or micro-state categories.

Consequently, the Gulf mini-states, according to a study presented by the Strategic Studies Center in Norway, can choose from the following security options to guarantee their continuation as political institutions:

1. Refrain themselves from existing conflicts, relying on internal power. This is impossible for the Gulf States because of their small populations, especially since their contributing to development, fully depends on internal human resources, hydrocarbon reserves, strategic location and non-assimilation of their social categories, especially the qualified cadre.

2. The mini-states can unite in a federal or confederate union, like what is observed in the formation of the United Arab Emirates in 1968. Although it failed to bring all ten states into one grouping, the union has been anticipated since 1853, as a remedy to their inability to reach self dependence, as mentioned before.

3. Mini- and microstates can coordinate with large and regionally powerful states, but this failed when Iraq invaded Kuwait in 1990.

4. Provoke conflict among regional powers to distract them from themselves. This accusation was violently directed against the Council states during the Iran-Iraq War, but that conflict was an ideological as well as historical war that existed even before the Council states were independent political entities.

5. Mini- and microstates can effect alliances with super states outside the region, to which they will belong. This is what is really happening for all the states of the region. Before the invasion of Kuwait there was great secrecy over this matter, but presently

alliance has become obvious, and has reached the extent of providing foreign countries facilities to establish military bases, as has happened with the United States, Russia, Britain and France.

6. Mini-states can effect alliances with strong states both inside and outside the region. We see this among the small Council states, whereby some try to preserve strong relations with the Kingdom of Saudi Arabia, which represents a strong state inside the region from the point of view of some Gulf states, and at the same time effect alliances outside the Gulf, as mentioned before. [1]

Sometimes the smaller states play the game of political balance. Some see an example of this in Kuwait, through its relations the three great regional powers, i. e. Saudi Arabia, Iraq, and Iran. If one of these powers tries to impose its influence on Kuwait or even pressure it, Kuwait would then move to the other two to preserve the balance. Kuwait has been accused of even adopting this policy in its relations with the two superpowers, i. e. the Western Camp, topped by the U.S. and the eastern Camp, topped by the Soviet Union. Kuwait also played a third role in equalizing the balance by leveraging its relations with the other Gulf States, urging them to form within the federal or confederate union, or bring about alliances in the face of the other regional powers.

On the one hand, this type of balance game gives smaller states a remarkable role within their political region, and this role can be extended to the international political scene. However, such a game resembles a magic potion. Any defect in any one of its components is likely to cause the state to pay a high price.

Therefore, throughout this game of pull and tug in the Gulf, locally, regionally and internationally, the Gulf Council has not managed to provide satisfactory solutions for the problems of the Council states, such as those represented in the following:

(1) Al-Alakim, ibid., p. 20.

1. Border issues.
2. Political participation.
3. Immigrant labor.
4. Lack of coordination among them at international organizations.
5. Vagueness of political coordination.
6. Fear of some states to establish a unified military.
7. Non-provision of satisfactory guarantees for Gulf citizens as regards work, investment, and free movement.
8. Finally, we cannot infer from this Council, after almost two decades, any attempt to move towards federalism or a confederacy.

Even security coordination among Council states is vague. And this is despite great military expenditure, amounting to about 24 million US dollars, and an average budget deficit of 25% among Council states. Yet it is observed that the Council states depend almost completely on foreign countries in the field of security, without regard to any commotion in international policy.

In 2000, due to the rise in oil prices, the surplus in Council state budgets was expected to reach more than 22%. However, all of our fears were concentrated on one trend, i. e. the oil-consuming states would set up a scenario against the oil producing states to withdraw the budget surplus. This concern was justified considering that more than 25% of all oil energy produced is consumed by the United States, which considers the Gulf as its own private lake for its warships. In this respect, it is always said that the problem of the Gulf States is a population problem, one that keeps them from protecting themselves, though I fully do not agree with those who say so. The reason is that the problem of the Gulf States is an organizational and planning problem. If we look at its population, we find that it is estimated at 26 million people. And even if we say that the indigenous population constitutes 50% of this number, then that means that their population hits 13 million people. Half of them are youth (both male and female), i. e. the youth are not less than 6.5 million.

Therefore, is it possible that we fail to recruit 15% of this number, so that we can have one million military men carrying arms?! The rest, however, can be subject to obligatory service for a specific period of time, and that means in the end, we will have about 6.5 million people who are ready to carry arms and defend their homeland.

Compared to Israel, we find that its population does not exceed 6 million people, yet it is considered the first power in the Middle East. Here, a number of scholars may wonder and say, there is no comparison with Israel. My response to them, then, will be what about Iraq, which, when it invaded Kuwait in August 1990, its population was less than 18 million, against the population of the Gulf States, which is more than 26 million people at present. Iraq, when it invaded Kuwait, was considered the fourth power in the world, and it took 40 states to come together in alliance to drive it out of Kuwait.

Some others may say the alliance was just an American umbrella to mobilize the world against Iraq, but I don't really agree with these. To drive Iraq out of Kuwait in 1990, America had only two options, if it didn't use non-conventional weapons, which is totally at all levels. Either the U.S. had to establish an international alliance against Iraq, or she had to plunge into the war by herself, whereby even if she succeeded, it would have cost her a great loss.

Therefore, the Iraq model can be applied on the Council states at the military level, taking into account the circumstances of each region. And why shouldn't we be frank with ourselves? Iraq allotted a great part of its resources towards its military force and managed to build a very strong army before the catastrophe of 1990. During the same time, we allotted most of our resources and revenues for military finance, and our bonds with foreign powers to protect us were increased.

Personally, I can say that the organizational and planing problem from which the Council states suffer, is related to the disrespect from these states towards their qualified minds, upon which millions of dollars were spent. Some governments usually regard these

capabilities with a kind of doubt and mistrust. And there might be an elite group that fear for their own influence will be lessened, and so they attempt to close all the doors before the intellectuals of the nation by all means. However, our sole consolation is in the trend of some Gulf leaders to avail the opportunity for popular participation and formation of elected councils, something that can boost development plans and security in the region.

Generally, Kuwait is the best Gulf state in the field of people's participation, as it has started this work since 1921. The first Kuwaiti Umma Council was formed in 1963. Maybe some Kuwaitis complained that the Kuwaiti Umma Council did not grant women the right to vote in the past. For them we respond with the question: «Have you given the man his right, so that now you can think about giving the woman hers? »

However, His Highness the Emir of Kuwait has recently issued a decree allowing Kuwaiti women to participate in the coming parliamentary elections, but the Kuwaiti Parliament refused to endorse this decree! In the Sultanate of Oman there is an elected Shoura (Consultation) Council. In the United Arab Emirates, the National Assembly is nominated. And in Saudi Arabia a Shoura Council was recently nominated. After the Second Gulf War, in Bahrain, there is a National Assembly, half of its membership nominated and the other half elected. And in Qatar, there is a nominated Shoura Council.

In my opinion, the basic pillars of development in the Council States will be in the establishment of elected legislative councils, provided that there be opportunities for the participation of all categories of the community: including the sons of the ruling families in the Council States.

The members of the same council in each state are to nominate five members to take part in the Gulf Parliament, provided that they are to be renewed annually. In this way, a nucleus of a One-Gulf institution can be found.

Finally, the future of the region is related to the peace process with Israel. So if peace succeeds, there will be a choice, and if it fails, there will be other prospects.

As far as the first option i. e. the success of peace with Israel, it will cancel whatever is national or religious at the organizational level. It will substitute it with the umbrella of the Middle East, and then impose the democratic system upon all the Middle East states. In the end it will establish an elected council and provide that any state that rejects his membership shall be frozen as in the states of the Commonwealth.

This leads to fear that the election process will be rigged. This could be by support of some groups morally or materially by some trends of influence. Or it could come via the revival of intellectual infighting among voters, since they usually represent different intellectual schools. This will lead to the loss of the main electoral objective, which is the realization of comprehensive development, and welfare and security for the society.

As for the second option, in case the peace process fails and the states present no options toward this failure), then the ball will return again to the court of the nationalist and religious schools of thought, and the most radical ones in particular.

In such a case, a kind of unfavorable confrontation will prevail between the governments and the radical schools, which now number more than six in the Gulf. All of them are waiting for the proper chance to have a role in participation, and some of them may even demand change.

However, we should take into account that the Council States could have alternative scenarios for each stage in their political kitchens, even though we have not seen in reality, any of these alternative scenarios as we faced the previous crises.

Geography Versus History

By: Dr. Malik Al Ahmad(*)

This area is distinguished by geographical and historical characteristics that have been present in the life of its people and their activities. Nature and its harshness have had an effect in formulating a distinguished generation in the past. Thus it is equally qualified to be so in the future, provided that this generation understands the available facts and factors of progress.

The term 'geography is generally used to define an area and its population, its environment and climate, its economic human potential, and the facts about its people. The term 'history' covers human activity throughout time. It includes civilizational, intellectual and cultural aspects, events and incidents, men and their course of life and the area and what was encountered.

The Arabian Peninsula has seen geographical changes and important historical events that have formed the present and preserved the facts of the future.

This area is distinguished by characteristics that have affected history. Geography was also present in the population and its activities, for nature along with her hardships on the population

(*) Academic Researcher, (Kingdom of Saudi Arabia).

formed a distinguished generation in the past, and qualifiedly it will be so in the future, i. e. if the population understands the available facts and factors of advancement.

Characteristics of the Arabian Peninsula:

Allah has granted this area many characteristics that distinguish it in a number of aspects from other areas:

The population:

The Arabian Peninsula is inhabited by many tribes that are either Arab, such as the Qahtan, or they have adopted the customs of Arabs, like the Adnan. The land of the Arabs was the Divine choice to be the place of the descent of the last prophetic mission:

Prophet Mohamed (pbuh) was an Arab from the Quraish. In fact, he was from the best tribe of Quraish, Bani Hashim. The Quraish are the best of the Arab tribes, and the Arabs, with their different qualifications and tribes, are of the best nations on the face of the Earth without reservation. As the Prophet (pbuh) said: «... **I am the best from the best,»**[1] i.e. from the Arabs, then from the Quraish, then from Bani Hashim. This divine selection of the Arabs caused the Jews to hate and deceive, and before that to reject the call of Islam, because they expected the last prophet to be from them.

The Arabs had many characteristics that qualified them to shoulder the message of Allah in the Arabian Peninsula and inform people with it, for they were the people of courage, intrepidity, chivalry, magnanimity, patience, endurance, generosity, and open handedness.

The woman has her rights and status. The Arabs say: «The noble woman prefers to starve than to feed herself bt adultery.» This means that she does not commit adultery, despite the presence of prostitutes who were mostly bondmaids. The Arabs also placed great respect on religious rites, such as the Sacred Months and Hajj (the pilgrimage). In fact, their natural character was sound despite what befouled it later.

(1) Reported by Al –Hakim and Al-Baihaqi.

They had high natural human readiness to receive the religion of Allah, and the Quraish tribe was the center of their respect: «The people are subordinate to the Quraish, their Muslim takes after their Muslim, and their unbeliever takes after their unbeliever». And from Jabir ibn Abdallah, it is reported that the Prophet (pbuh) said, **«Rudeness and alienation is in the East, and faith is in Al-Hijaz».**[1]

Thus the Prophet (pbuh) has praised Al Hijaz and Al-Sham, and strongly disparaged the east, because it is the source of trouble and the egress of the anti-Christ. ... And they are few in number, yet they decrease with time as the prophetic tradition (hadith) says: «'In the later times ... **people shall flee from the anti-Christ into the mountains.'** Then Um Sharik said: 'Oh Prophet, where will the Arabs be then?' and he said: **'They will be few'**»[2]

The Environment:

The Arabian Peninsula is characterized by a distinguished environment. Despite the harshness of the climate in summer and its hard cold winter, it encounters periods that are rarely found in any part of the world when it rains. The environment is rough, but it was adaptable, thus the people merged with it and rarely deserted it, save for during the successive and severe droughts. This environment effected the people to become part of it, connected to its valleys, plains and mountains, knowing its trees and stones, and fully co-existing with it.

In the old times, the Arabian Peninsula witnessed a period of greenness. That period shall return, as the Prophet (pbuh) said, «**The Day of Resurrection shall never come until the Arab land turns into pastures and rivers**...»[3]

Location:

In the Old World, the Peninsula lied between the East and the West. But when the New World – America - came into being, the area became known as the Middle East. This middle position

(1) Reported by Muslim.
(2) Reported by Muslim.
(3) Reported by Ahmed.

imparted on the area a great role in the trade routes between the East and the West in the old days, and later in the dissemination of Islam among those people.

Religion:

Allah chose a dry valley in the Arabian Peninsula, which had never been inhabited before and had no water. And He chose it to build the Ka'aba and to be a safe and sacred place. «**This land,** i.e. Mecca, **was sanctified by Allah on the day He created the heavens and the Earth, thus it is sacred with the sanctity declared upon it by Allah until the Day of Resurrection.** »[1]

As Allah selected Mecca as a place for His Mission, He selected Medina as the place for emigration, and sanctified it as He had done with Mecca, making it a destiny for the people of faith: «**Faith moves towards Medina as does the serpent towards its lair.**»[2] In another hadith the Prophet (pbuh) said: «**Islam started as a stranger and it shall return as stranger like it started, and it moves between the Two Holy Mosques as does the serpent in its lair.** »[3]

The Prophet (pbuh) also said: «**This house** – The Ka'aba – **shall be sought refuge with by people of no power, no number, and no equipment. An army will be dispatched to them, until when they are in a desert land, when it will swallow them up.** »[4]

In the later days, when the anti-Christ comes out and wreaks havoc on the world, he will enter neither Mecca nor Medina, whereas the angels shall guard them and repulse him.

One Religion:

The recommendations of the Prophet (pbuh) for those who come after him were not many, since he manifested the religion and established its authoritative source. But after the spread of Islam and the beginning of the confrontation with the Romans, and in order to rid Arabia from the Arabs and the Polytheists, the Prophet (pbuh)

(1) Reported by Al- Bukhari.
(2) Reported by Al- Bukhari.
(3) Reported by Muslim.
(4) Reported by Muslim.

recommended expulsion of the People of the Book, i.e. Christians and Jews, from the area. He said: «**Two religions shall not be left in the Arabian Peninsula.**»[1]

As is so clear, the matter is not restricted to the People of the Book, but also to the heathens, with all the more reasons. Thus no polytheist, no Jew, and no Christian shall remain on the Peninsula, only Muslims. This is characteristic for the Arabian Peninsula alone, and never included, for instance, Al-Sham, despite its importance compared to other areas.

The Bond Linking it with Al-Sham:

Of the wisdom of Allah, the Almighty Lord, is that He ordered the Father of the Prophets, Ibrahim (puh) to go to Mecca and leave his wife, Hajir, and his son, Ismail, there to establish a new entity based on monotheism. He was to build the Ka'aba afterwards, in this dry environment to be the cradle of a new civilization that would prevail over the world.

Prophet Ibrahim (puh) was the bond linking two environments and two areas of social character. For the land of Al-Sham was the land of prophecy and messages from Allah, the land that Allah blessed and praised in His book, the Qur'an, and the land of the resurrection. It is the land of battles and the place of descent of Prophet Jesus (puh) in the last days. Meanwhile, the Arabian Peninsula is the place of descent of the Last Revelation, the land of the last prophet, Mohamed (pbuh), and the land of Islam and its destiny, as well as the land of its future.

The association of Al-Sham with the Arabian Peninsula was not in the period of Ibrahim alone. He and his son built the Holy Ka'aba, then he left his son as a messenger and a prophet among the Arabs, and another of his sons, Isaac, as a prophet in Al-Sham. But the relation continued with the birth of the final prophet, Prophet Mohamed (pbuh) to a son of Ismail. The Prophet (pbuh) used to say,

(1) Agreed upon hadith.

«I am the prayer of my father, Ibrahim» [1], i.e. approval of his prayer to Allah when he built the Ka'aba with Ismail. Allah says: **«Our Lord! Make us Muslims bowing to Your (will), and (make) our progeny a Muslim people bowing to Your (will). Show us our places for the celebration of (due) rites, and turn unto us (in mercy), for you are the Oft-Returning, Most Merciful. Our Lord! Send among them a messenger of their own, who shall rehearse Your signs to them and instruct them in scripture and wisdom, for you are the Exalted in Might, the Wise.»** *(Al-Baqara:128–129).* He (Prophet Mohamed (pbuh) was ordered to go to Al Aqsa Mosque in Al-Sham, and even in his ascension to the seven heavens, the good land was his destiny. There, all the prophets assembled and he led them in prayer as Imam. Such communication occurred in the environment, the religion and the tribe.

Historicity:

Monotheism continued in the Arabian Peninsula after Ismail for a long time. Then polytheism began to spread among the people, and it is said that Amru bin Labi was the first to bring polytheism back to the Arabian Peninsula from Al-Sham, which had earlier adopted it. Then polytheism increased and prevailed among the Arabs and became their major belief, with the exception of a very few monotheists who followed the path of Ibrahim.

Despite the spread of polytheism, signs of religion and some moral values still existed, and even some of the religious rites continued, e.g. Hajj, respect for the Sacred Months, and the Ka'aba and circumambulating around it.

However, polytheism took its grip on the minds and souls of the people, thus Allah sent them someone to return them again to monotheism.

Despite the difficulties that the Prophet (pbuh) faced from the Quraish, the environment in general was ripe for the call, where the

(1) Reported by Ibn Asaakir in «The History» and authenticated by Sheikh Nasr-el-Deen Al-Albaani, Series of Authentic Hadith.

number of believers was increasing, and Islam spread into all Quraishi tribes.

The wisdom behind the selection of this environment for the rise of the Prophet (pbuh) was that its people, despite the numerous disadvantages of the pre-Islamic epoch, were the best on Earth; and were naturally qualified to shoulder the call and spread it, unlike the other countries.

Therefore, the selection was not based on the Prophet's (pbuh) lineage alone, but on the environment; and the effects were great and the result was remarkable. The greatest example in this respect was Rabie bin Aamir al-Araby. He entered Khosrau at the height of its power and might, tearing the pillows with his spear. Raising his voice high, he said: «We have come to release mankind from the worship of worshippers to worshipping the Lord of worshippers.»

The Arabs, after settling their matters on the Peninsula, expanded to the North and east, subjugating the strongest states at that time, i.e. the Persian and Roman states, and authenticated the most just principle of rule for people.

This harsh environment produced men who never knew fear, and with whom weakness never associates; people who are worshippers in the night and warriors in the day. It produced people whom even the Romans and the Persians misjudged. At the beginning they offered them – if poverty was what had driven them out – and clothes if that was what they sought. Afterwards they realized that these people were not pursuers of life, but seekers of the hereafter, and that these people were obsessed with death exactly as they – the Romans and the Persians – were obsessed with life.

Despite the many good and virtuous centuries this land had encountered, illiteracy started to spread, heresy prevailed and polytheism started to appear once again. Thus Allah sent a hard man to this land, a man who taught the religion of Allah and disseminated it against all opponents. This man was Mohamed Abdul-Wahab, the rejuvenator of his time and the teacher of his people. He removed polytheism from the Arabian Peninsula and returned it to

monotheism, clear and pure. His deeds are still there today, although much of them have vanished with the barbaric Western attack, lack of Islamic scholars and weakness among Islamic preachers.

Time versus Place: Prophet Mohamed (pbuh) never absolutely praised any land in the world, except for three: Mecca, Medina and Al-Quds. This is because mosques of special sanctity are in these lands. Also this is why only these places have been legally designated as places to travel to.

The sending of the Prophet (pbuh) to Mecca and his emigration to Medina were not issues of no avail. They were ideological, civilizational and environmental issues.

The location, ideological, human or even chronological dimensions had never been harmonized together in any place as they did in the Arabian Peninsula, because the Arabs are the best people and were preferred over other nations. Additionally, they are more entitled to shoulder the message of Allah and disseminate it among the other peoples and nations, as the Messenger himself is from them. And if they got weak during some time, they are still more entitled to return and reclaim the banner once again.

In recent decades, the Islamic renaissance has appeared in the world, being very strong and powerful in the Arabian Peninsula.

The scientific movement had been prevailing in this environment and the international propagation movement was moving with it. It became that almost any Muslim or non-Muslim country had received a delegation from them or supported their projects.

The Return: In the last days, when the Arabs become weak, disunited and fighting one another, Allah will send them a man from among them. He will look like them, his name and their names will correspond to each other. He will rule them with the Qur'an and Sunna of the Prophet (pbuh), and they will follow him. He will lead them to give all rights and spread justice, until good prevails among the people and the benevolent shall not find a person to grant him charity due to the prosperity that the people enjoy.

Factors of Advancement towards the Future:

The Arabian Peninsula is characterized by many factors and components that are likely to help in a strong advancement towards the future in all fields, including the following:

The Economic Side:

Huge mineral resources, the most important of which is petroleum and natural gas, which are still, and shall remain, major sources of energy for all countries of the world.

The Political Side:

The region is characterized by a similarity of systems of rule, and long-term political stability. Despite the variations among these systems in the implementation of Sharia, the general trend is represented in considering the Sharia as part of the government system and it is included in the constitutions.

The Historical Side:

The region is characterized by a common history almost since the mission of the Prophet (pbuh). Even during the time of Western colonization, the region faced only one colonization, compared to other Arab and Islamic regions. During the times of disunity and difference, however, the events were stirred by the tribes of the region and not from outside.

Religious Factors:

The religious components always remain the most important components and a basic factor for the unity of peoples and societies, as well as an essential source for an international advancement.

The religious factor is not restricted to existence of a *qiblah*, which is Mecca; nor Median, the place of the Prophet's (pbuh) emigration. Despite their religious importance, as mentioned before, the matter exceeds that in the transformation of the whole region into a religious light around the world. The region is a center for publishing and printing Islamic heritage, a center for Islamic culture, whether in Arabic or another language, and it is a reference for religious and jurisprudence issues. It comprises the largest number of

Muslim scholars, besides its great role in directing Muslims in the other parts of the world.

Additionally, the region is the most powerful and most important source for Islamic charitable activities, either in the Islamic world or otherwise. Millions of dollars come out from these countries to Africa, Asia, Europe, and America for the purposes of propagation, guidance, relief and support, a matter which has helped many Islamic countries to resist becoming Christian, and has saved them from the darkness of illiteracy. Additionally, tens of thousands of people have converted to Islam through the efforts of charitable organizations and societies based in the region.

Civilizational Factors:

The civilization and culture of the region consists of a lot, in terms of books and scholars, whereas the cultural movement in the Arab World had an important share in the Arabian Peninsula. Despite its delayed beginning and limited participation, the region is culturally distinguished, depending, most probably, on the religious dimension and local ideological heritage, rather than on imported theories, ideas and ideologies.

Geographical Factors:

The region is characterized by a central location in the Old World and was close to the civilizations and religious centers. This caused it to connect with the New World from the perspective that the New World needed it and not the other way around.

Human Factors:

The generation of youth predominates the region, where the people who do not exceed fifteen years of age constitute half of the population. This makes the region young and helps build the region as an future entity in all aspects of life.

The people of the region are, in fact, one people. The language is one, the religion is one, and even the predominate doctrine, which is the Sunna, is one ... and in the social nature as well.

The Cradle of the Message: Will it Re-assume its Role?

By: Dr. Mohamed Salih Al Misfir (*)

The technological stage is not required, as it is for Western civilization, because we only adopt what is possible. As such, borrowing is not taking the form of civilizational vitality. On the contrary, borrowing invalidates civilization and the mind, and you can trust that it makes us, in the eyes of the West, look like slaves to their masters. A feeble mind, in relation to his master, does not bring good wherever he steers him.

Introduction:

The Arabian Peninsula has a particular standing in the hearts of about one billion Muslims all over the world. Moreover, it has a special geopolitical importance due to its being located between Africa and Asia. It runs from the Red Sea to the Arabian Gulf, overlooking the Indian Ocean and bordering the Fertile Crescent, where its northern depth reaches the European Continent.

Allah the exalted states the characteristics of this place, which interposes three continents, when he says, «**Thus have We made**

(*) Academic Researcher, (Qatar).

you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves.» *(Al Baqara:143)*. This verse combines the change of locality with Al Quds and the Ka'aba. «**And We appointed the qibla to which you were used, only to test those who followed the Messenger from those who would turn on their heels (from the faith)** ». *(Al Baqara:143)*.

Thus its central geography is related to facing the Ka'aba, the Sacred House. The term 'middle nation' does not mean moderation in religious thought, trend and behavior. Islam has its own manner, which has nothing in common with moderation in thought, a notion of compromise and contrivance. Such intellectual and political trends go beyond the basic principles of Islam.[1]

Therefore, the Middle Nation is a geographical location, indicating the 'locality of the qibla' on the one hand, and a 'witness' against mankind from around them on the other hand. Witnessing means being present, which is the opposite of absence, and has nothing to do with middle as a concept.

Then at the time when the Arab Muslims are witnesses against mankind, from the central place, it follows that the Prophet (pbuh) will be the witness over the Arab Muslims themselves. «**And the Messenger a witness over yourselves.** » *(Al Baqara:143)*.

Allah the Exalted shows the religious characteristics of the Ka'aba as an inviolable area or land, with the inviolability of place and time, and Allah made the Sacred Months inviolable. «**Allah made the Ka'aba, the Sacred House, a means of support for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them, that you may know that Allah has knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.»** *(Al Maida:97)*.

(1) What the researcher is talking about here is the understanding of 'middle' and other concepts. What he points out later, from what he has chosen as models, and not agreed upon by everyone and they are in dispute.There is not enough room to discuss this. «**The publisher**».

Thus the Qur'an abrogated the obligation of facing the former qiblah in Jerusalem and imposed the new qibla, which is the Sacred Mosque. «**And We appointed the qibla to which you were used, only to test those who followed the Messenger from those who would turn on their heels (from the faith)** ». *(Al Baqara:143)*.

The religious characteristics of the Arabian Peninsula are based on its geographical centrality, which is related to the Sacred Mosque and to being a witness against mankind.

Allah the Exalted draws a link between the Sacred Mosque, the Qur'an and the seal of prophecy when He says, «**For me, I have been commanded to serve the Lord of this city, Who has sanctified it and to Whom (belong) all things. And I am commanded to be of those who bow in Islam to Allah's will, and to rehearse the Qur'an. And if any accept guidance, they do it for the good of their own soul. And if any stray, say: 'I am only a warner.' And say, 'Praise be to Allah Who will soon show you His signs, so that you will show them.' And your Lord is not mindful of all that you do.** » *(Al-Naml:91-93)*.

Allah the Exalted made the nation of Islam a starting point over which He conferred the duty of propagating the message among mankind. «**You are the best of peoples evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah.** » *(Al-i Imran:110)*.

Allah charged them with the responsibility of remembrance (zhikr) «**The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account.**» *(Al-Zukhruf:44)*. Thus He links responsibility with being called to account. He does not consider the responsibility for zhikr as a preference for a certain ethnic group or a kind of arrogance on earth. When this nation was chosen, Allah the Exalted meant to make that a merciful act, a command to do right and forbiddance of wrong, so as to prepare them for the preconditions of this 'emergence' by bringing them together. «**And (moreover) He has put affection between their hearts. Not if you had spent all that is on earth could you have produced that affection. But Allah has done it, for He is Exalted in Might, Wise.** » *(Al Anfal:63)*.

He also supported His Messenger and the believers. «**If you help not (the Prophet), (it is no matter), for Allah did indeed help him when the unbelievers drove him out, being the second of two. The two were in the cave, and he said to his companion, "Have no fear, for Allah is with us." Then Allah sent down His peace upon him, and strengthened him with forces that you did not see, and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights, for Allah is Exalted in Might, Wise.** » *(Al-Tauba:40).*

These are the traits of the 'emergence' that was a merciful act by Allah, performed fourteen centuries ago.[1] The Muslim nation went out from their peninsula propagating their religion and liberating other lands. They fought against the most powerful conquerors of that era, the Romans and the Persians. Led by the Prophet (pbuh) himself at first against the Romans at Tabook in the ninth year of the Hijra (630–631) [2], the conquests came one after another throughout the reign of the first for Khalifas (633 – 661 CE). It continued through the Omayyid period (661–750 CE). [3]

The Arab conquerors interacted with various civilizations for ninety years under the Ommayid regime. It continued for about five centuries under the Abbassid regime, intermixing with the different currents of knowledge and philosophy prevalent in Asia and Europe. This has been detailed by Arab biographers, such as As-Shahrastani[4].

Thus, for seven centuries Arab warriors intermixed with the nations they entered with their different structures. This occurred from the Indian sub-continent in the east to the Iberian Peninsula in the

(1) Mohammed Abul Gassim Haj Hamad, «Unpublished Lectures», University of Gezira, Sudan Title: «Islamisation of Knowledge: The universal concepts and assertions». An addition to the supplement, «Why the Qur'an only, and no Other Book? » 15 Rajab 1421/ October 2000.

(2) Abdul Salaam Al-Tarmanini, Arab History Times, Part 1, Vol. 1, Chapter: The Arab Legacy, National Cultural, Arts and Humanities Committee, Kuwait, 1402 Ah/ 1972 AD, p. 26.

(3) Ibid., p. 69, 178.

(4) Abul Fath Mohammed ibn Abdul Karim ibn Abi Bakr Ahmed Shaharsatani (479– 548 AH) «The King and the Bee: Substantiation» Mohammed Saeed Kailani, House of Knowledge, Beirut, lebanon, Two Parts.

west. They continued to West Africa and to the eastern coast of that continent. When the Mongols and the Tartars invaded Baghdad in 1258, that increased the intermixing. The Crusades, which continued from 1095 to 1270, brought the Arabs in touch with Northern Europe. Then, in 1492, the Arabs were forced out of Spain.(1)

Thus, seven centuries of victory and prosperity were followed by seven centuries of decline at the end of which the Arabs witnessed the Zionist breakthrough. This coincided with the closing decades of the fourteenth Islamic century, and resulted in the creation of Israel, in the heart of the fragmented Arab region. Then came the agreements of Sikes-Biko in 1916 to divide the area generally, the Balfour Agreement in 1917 to create a homeland for the Jews in the Holy Land and the fall of the Ottoman Empire in 1924. (2)

Wars between Israel and the neighboring countries took place in succession in 1948, 1956, 1967 and 1973. Since the establishment of the first Jewish colonies in 1935, the Palestinian people have been revolting.

On the Arabian Peninsula, two violent wars have broken out. The first was between Iraq and Iran and lasted ten years (1980 – 1989). The second was between Iraq and Kuwait (1990 – 1991). The two wars caused colossal destruction to the vitality of three Muslim peoples and resulted in a new reality, i.e. economic and social security became dependent on foreign powers and the Jewish State became more established.

Next, American imperialism, supported by Europe, exploited the explosions of September 2001 in New York and Washington and formed the so-called «Coalition against Terrorism.»

This hegemony was extended with a view to overcoming Muslim peoples in the region of the Caspian Sea, a region is known for its great oil reserves, and in South Asia. (The nations assailed us just like a meal was assailed by its kettle, while we Muslims are many, but only like scum floating on floodwaters).

---

(1) Musa Al-Zu'by, «What has changed in Western Culture, its Strategy or its Tactics? » Al-Shady Publishers, Damascus, 1995.

(2) The Arabs and Turks in a Changing World, Part 1, Arab Opinions: Michelle Noufal, Khalid Ziyaada, Mohammed Al-Samaak, Mohammed Nur El-Din, Center for Strategic Studies, Research and Coordination, Beirut, 1st Edition, 1993, pp. 74 – 75.

Now, the Arabian Peninsula is getting together in the Gulf Cooperation Council, from which only Yemen is excluded. So will the Arabian Peninsula be able to perform its missionary role again?

Allah has endowed the Arabian Peninsula with oil wealth since the 1930s. The daily production of oil from all the GCC member countries reaches about 14 million barrels, with annual revenues of 64 billion dollars, according to 1999 statistics.

The population of this region, foreigners excluded, has totaled about 25 million according to the 1996 census. By 2050, the population will total 80 million, if the birth rate estimated by the UN is maintained. 60 million of these people will be in Saudi Arabia alone.[1]

The Arabian Peninsula is also a center of attraction for Muslim pilgrims and immigrants who total tens of millions. Thus, instead of coming out to mankind, as before, people are now coming there, from different parts of the world and for a variety of reasons.

In addition, there is the depth of Arabs and Muslims, extending to the Fertile Crescent, the Nile Valley, and North Africa, with its population exceeding 300 million.

Moreover, Allah surrounded the Arabian Peninsula with the most important maritime straits, from the Strait of Hormuz, to Bab al Mandeb, to Suez and all the way to Gibraltar. It is still the geographical center of the World.

Now we are living in a world that is living in a technological revolution. It has made it one conglomeration intercommunicating easily. All the distinguishing features, economic, demographic and geographical – political or otherwise, whether on the geopolitical, strategic or globalization levels, with their modern technologies – have been endowed by Allah upon the Arabian Peninsula.

It still has its book, the Glorious Qur'an. Does this mean that it will assume its missionary role as a mercy for mankind? Will it continue the last prophecy and its message, knowing that a pressing human need is seeking a missionary role to carry it over the crisis of civilization?

---

(1) Abdul Aziz Mohammed Al-Dakheel, "Economic Globalization and the GCC Countires, The Development Forum, 21st Annual Meeting, 3 – 4 February 2000, Dubai, UAE, form the Club's book, "The Gulf States and Globalization", Qirtaas Publishing House, Kuwait, 2000, pp. 55, 89.

The Purpose for the Study:

This study is guided by a number of basic principles:

First: The Arabian Peninsula, through its people and governments, in spite of its numerous manifold distinguishing features that we have mentioned, is still fascinated by the world. It is a mortgagee, through its subordinate role in the world order, which drains its wealth from what we see from the two Gulf Wars of 1980 and 1990. Thus, the accumulated deficit reached 10% of the Gross Domestic Product during the eight years from 1992 to 1999.[1] These countries, therefore, need a strategic plan that can enable them to free themselves from this state of dependency. The only solution they have in view is the Islamic one. That solution emancipated Al Manazrah in Iraq to become independent from the Sassanide hegemony. It enabled Ghassassinah to release themselves from the Roman Empire. Nevertheless, all the governments and trends that rely on Western thought have lost ground throughout the last fifty years.

Second: The hegemony exercised upon the Arabian Peninsula is no longer monopolized by the super powers, because Israel, since 1948, is acting as a spearhead in the Arab region for all kinds of foreign powers. It is an acting partner in the plans, whether openly or secretly.

Third: The Crusades heritage of the West and the Jewish heritage of Israel share a deep-rooted animosity for the Arab and Muslim nation. This has pushed them to subvert all Arab and Muslim efforts towards any real development, because these people have the aforementioned advantages that make them worthy of that important religious role.

Therefore, the subject of this study is based on the hypothesis of the inseparability of the leading religious role and the preservation of independence of these peoples and their Islamic identity. The more their leading role is neglected, the more they become oppressed by their enemy.

(1) Ibid., Abdul Aziz Mohammed Al-Dakheel, p. 83.

Methodology of the study:

This study is based on a contemporary epistemological method in the analysis of civilizational, sociological and historical components that relate to the dialogue between Islam and Western civilization, as well as to the renaissance of the Islamic/Arab role. This role has its starting point in the Arabian Peninsula, in connection with the motives and factors mentioned in the introduction. Our sources, therefore, are diversified and include historical, philosophical, religious and civilizational elements.

This study assumes also a comparative trend, i.e. one between the complex nature of the Arab Islamic civilization and that of Western civilization. The latter is now spreading abroad, advantaged by globalization. Thus, the methodology of this study is a diversified but integrated one. Our analysis implies the nature of the method used in each case in an integrated framework, because the religious outlook has its epistemological sources exactly as all that is tackled here historically, sociologically and philosophically have their sources. We have endeavored to document all these sources.

Parts of the Study:

This study begins by discussing the present civilizational crisis in the West, its formation and its structure, using analytical and critical approaches. It comes from within and outside of Western identity, and the need of the West for a spiritual alternative. Next, it considers the question as to why the return to Christianity is not an alternative to this civilization, even as an innovative logic. After that, we consider the characteristics of this alternative and the factors obstructing the adoption of such an alternative.

Introduction to the Background of the World Civilizational Crisis:

It is obvious that the background of this crisis is presented in a secular context. Otherwise, the logic of the search for it would not have been a religious one. This secular specification applies to this hegemonic civilization, which is of European origin and American endeavor and is known as globalization.

This means that we must examine the secular form of this Western civilization, which presents itself to the world in the form of globalization. We will then discover the crisis in a problematic way, i.e. the development of the crisis to a problematic level that for obvious reasons needs a decisive solution that reveals the defects of the secular civilization model. It also imposes a different civilizational model that presents an overall solution. Are we then facing a real problematic question?

Dr. Mohammed 'Aabid Al Jabiry[1] defines the word problematic by the following. «Despite the fact that the equivalent of the word 'problematique' is a word that has recently been introduced into Arabic, its root contains an important aspect of its technical meaning. A problematique is a group of relations formed inside a given thought by some correlated problems, which in turn cannot be solved individually. It accepts solutions only within the framework of a comprehensive solution. In other words, a problematique is a theory that cannot be formulated. Thus, it is a tendency towards theory, i.e. towards intellectual accomplishment».

This means that a solution for a crisis is not the same as a solution for a problematique. A crisis can be solved partially and with a logic that is directly related to it. We prefer, therefore, the use of the word 'problematique to describe the situation of Western civilization. The solution will be a comprehensive one, comparing the different correlated problems.

Form and Structure of Western Civilization:

This will lead us to know about the form and structure of Western civilization, which is now gaining speed through globalization. We shall proceed thereafter to discuss the elements of its problematique.

It is well-known in modern politics and sociology that Western civilization, with its European constructor and American conductor, has developed since the Sixteenth Century through many stages. It

(1) Mohammed 'Aabid Al Jabry, «We and Our Legacy, Current Readings in our Philosophical Legacy», Arab Cultural Center, Casablanca, 5th Edition, p. 27.

has ended up as utilitarianism and pragmatism, both of which grew in the framework of capitalism. Capitalism is based on individualism and competition, both of which make man a mere instrument for production and consumption according to Dr. John Dewey's (1859 – 1952) philosophy of instrumentalism. This philosophy was presented to American society as a new gospel, especially in the fields of education and ethics. (1)

Pragmatism is not a philosophical school, because it is a trend that diverts thought away from philosophy and orients it towards action and the results of action. The philosophical aspects of this school only seek to prove the down-to-earth value of truth, a concept that is different from all other philosophical concepts. Such is the point of view of Charles Sanders (1839 – 1914) when he wrote, «Our concept about any subject is nothing other than the practical effects that result from the subject.» This is also the idea of William James (1842 – 1910) who adopted radical empiricism and considered all mental concepts as perceptions, useful only in realizing a serviceable action. This constitutes the basis of instrumentalism. Pragmatism regards work as an absolute principle, and thinks that the value of any philosophical thought resides in what results from it in action and in differences that occur in human life. Accordingly, the significance of pragmatism lies in its turning attention away from philosophical principle, directing it towards ends and results.

In the same context, John Dewey, as elucidated by George Novak, holds that «the value of any action, or any kind of behavior, and any political benefit should be evaluated only in terms of their real results. Individual intentions, motives and objectives can never be taken into consideration.» Novak considers this opinion to be the

(1) «Their Morals and Ours», Leon Trotsky, John Dewey, George Novak, translated by Samir Abdu, Dar Al Afaq Al Jadid (New Horizons), Beirut. 1st Edition, 1985, pp. 79 – 85. For more from this research, review (A) Yakoub Faam, «Pragmatism or Instrumentalism», Dar Al Hada'ith, Beirut, 1st Edition, 1985, (B) «The Condensed Philosophical Encyclopedia», Dar Al Qalam, Beirut, William James, p 177,181.

reason behind the fact that Dewey has been isolated from all semi-religious and sentimental people for whom moral values are based on good heartedness.

This is the core of Western civilization, as can be observed by its American version, which is meant to be generalized worldwide. That is why we highlight two names: Francis Fukoyama, who declared that liberalism will be the last phase of human history[1], and Samuel Huntington, who foresees a clash of civilizations with Western civilization, in terms of American criteria for globalization. [2]

Western capitalist circles, especially the USA, have singled out for propagation Fukoyama's point of view, because it considers that the only access to the end of history is liberalism. This is an anti-Marxist approach, because Marxism declares itself also as the end of history. So, with the fall of the Soviet Empire, Western Capitalists wish to advance Fukoyama's liberalism as the end of history, so as to inherit the Soviet experience, not just strategically but ideologically as well. This form of liberalism is not really practiced in the USA, despite all its flaws, as said by Arthur Miller. [3]

In the American situation, the «the high breed dog society» as Arthur Miller calls it, where the land is a "zoo", human and revolutionary intention make for liberalism. Liberalism in America is not an easy and acceptable practice. That is why Miller showed it up, indicating the difference between its disastrous reality and its unknown facts. Miller appeared before an inquiry committee of the Congress in 1954 and was accused of being a supporter of communism. He was denied permission to go abroad to see the premiere of his play «The Crucible» in Belgium.

Fukoyama's conclusion is that liberalism is the end of history and that the dialectic that nourished wars and unequal development of the different parts of the world across history has come to an end. Liberalism is where conflicts and clashes disappear.

---

(1) Francis Fukoyama, «IS this the End of History? », National Interest, Summer 1979.

(2) Samuel Huntington, «The Clash of Civilizations», Foreign Affairs Debate Reader, New York, 1993.

(3) Antoine Shalahat, Voyage in The Art and Thought of Arthur Miller, Palestine Revolution, Megazine No. 271, 12/3/1979.

Fukoyama's idea spread all over the world as a manifesto of the so-called New World Order versus the mutations that took place in the Soviet Union and Eastern Europe. Fukoyama based his ideas on the philosophy of Frederich Hegel (1770 – 1831) and the notes of Alexander Kojeif.[(1)]

Where due to the fact that Hegel sawn through the means of his methodology in the study of history that the fundamental concepts of the French Revolution in the impartiality decency honesty proper conduct, freedom and equality, with their its liberal meaning took the shape of the end of history. This was the thinking in 1806 at the time Napoleon removed the Prussian Monarchy.

The police nature of the liberalism of the forties was revealed by the trial of Miller under the rule of the McCarthy campaigns. The police nature of Fukoyama's liberalism showed itself in the legislation that meant to do away with the constitutional rights of the Americans in the aftermath of the accidents that took place in New York and Washington of September 11, 2001. The logic of civilizational clash was applied against all Arabs and Muslims and all peoples of the East.

As for Samuel Huntington and his theory about his civilization and its clash with all other civilizations based on American globalization, its an expression of egocentrism and not of acculturation with others positively and in a human way. Thus, Huntington's clash culture, and Fukoyama's liberalism are two means for the hegemony of instrumentalism over the whole world.

---

(1) Here we note the book of Kojeif, An Introduction to the Reading of Hegel, published in French in 1947. It was translated into English in 1969. Because Kojeif may believed that because Hegel was unrestricted might prove true after the Second World War. So he gathered his philosophical papers and made a permanent education emigration in 1968. See Kaamil Shaya': "The Philosophy of Hegel and Fukoyama, Summarisation of an essay by Beyar Borts, Esprit Magazine, under the title, History and Eutopia: Borts, see through his concept to the freedom of man , action and responsibility. He says that the meing of history is not straight forward, i.e. merely by generalrules with limited goals, but through practical human experience itself. Practical experience is rigid, and cannot be twisted, postponed or delayed for a assmed future meaning. Hayat Magazine July 21, 1992, No. 10755.

What did the Western Model do for itself?

We have to ask first about the consequences of this model for its own people.

Dr. Jameel Qassim analyzes this situation saying that at the beginning of the present century, the word 'Americanism' was a term of rudeness. It is defined by a German dictionary as «shallowness, lightheadedness, mismanagement of wealth, imperfect research, a tendency for sensualism, mechanization of work and life, and relentless exploitation of nature and manpower.» Americanization also meant alienation, ego and acquisition by money. [1]

Touqueville, during his visit to America in the middle of the nineteenth Century, said: «the American mentality is the one most secluded from philosophy. Pragmatism is the only American philosophy, in modern history that developed», spread and prevailed in the United States. The contents of this cardinal practical philosophy are genuinely empirical, or radical empiricism. The generally accepted derivation of pragmatism is from the Greek 'pragma' synonymous with 'praxis' meaning «the practical tendency or drifting'».

The derivation was carried to include a number of synonyms. The beginnings of their formation came in a lecture by Charles Pierce (1839–1914) at the end of the last century, and included: instrumentalism an pragmatism. This was before the permanent name was developed by William James in his famous book "Pragmatism", in 1907. The value of every thought and every understanding is concealed in the practical benefit that has a potential for it. That is to say, it is in the significance and purpose of pragmatism. That is it, the pragmatism that overshadows is the benefit of a double standard, it is in fact two subjects. However, when it takes the shape of a radical philosophy of life it becomes like all the other schools of thought.

(1) Jameel Qassim, Introduction in an Arabic critical view, "From Essence to Existence", jointly published by Crescent House and Al Fikhy, Beirut, 1st Edition, 1996, pp. 222 – 223 .

Pragmatism in an imperialist country is not the same as in a developing one, and democratic pragmatism is different from that which is practiced in a totalitarian country. Thus pragmatism is modeled after exterior factors. The question is, therefore, will American pragmatism be advantageous to the New World Order?

Another testimony expressing this reality better because it focuses on casinos or gambling economy. He presents all this with a protesting tone louder than that of Arthur Miller about high breed dogs.

«Modernism and Post-Modernism» is a book compiled by Peter Broker containing the opinions of many thinkers. In it, David Harvey speaks of the origins of social change. «The emergence of the 'Casino' economy, with all its financial speculations and its imaginary wealthy, supported by no real growth in production, helps broaden the gap between rich and poor. Many large cities practice this new commerce, which has brought about a new culture belonging to those nouveaux riche who have all the necessary factors to become an aristocratic class interested in symbolic capitals, new fashions and urban life. »[1]

On the other side is poverty and vagrancy. These have overcome many towns and have created unprecedented grudge and bitterness since the end of the Second World War. Vagrants expressed their feelings in a document called the «Vagrants Association»:

«I am thirty-seven years old, but I look like a man of fifty-two. Some say that gutter life is free and easy. But it is not free and it is not easy. For if I pay no money, I pay with my health and my tranquility. My hometown is called nothingness, and my land is planted with shame. I spend my time looking for shelter and warmth, for a hook to hang my clothes on, for a drawer and a bowl of hot soup. So what is the use of freedom? »

---

(1) Modernism and Post-Modernism: Preparation and Presentation, Peter Boker, translation by Abdul Wahab'Aloob, Reviewed by Jabir 'Asfour, 1st Edition, 1995. Abu Dthabi Publishers Complex, pp. 290 – 291.

Some days before Christmas, 1987, the US government made a cut of 35 million dollars in the budget of emergency aid for vagrants, while individual debt rose. The candidates for the presidency began competing for more convincing promises. Vagrants' votes were lost with the wind, in a world «full of illusion, fancy and pretension. »

In the context of this civilization with its false values, even if it is technologically advanced, the media replaced education and propaganda replaced culture, instrumentalism took the place of philosophy and the American human being became 'encapsulated' within the civilization. [1]

It seems better to combine the writings of Arthur Miller with those of John Royce in order to present a critical integrated study of the negative aspects of this civilization, which yields only mental and spiritual poverty.

Before discussing the possible alternatives to this civilization, which are necessarily diametrically opposed to the model we have been examining, we deem it suitable to present two important testimonies published by Research and Studies Center in Doha, on the occasion of the Ninth Islamic Summit in Qatar. [2]

Roget Garoudi, the French Muslim thinker, gave testimony on «Modern Times» and the «Western Renaissance». «The connection between these two ideas means only the coincidental birth of capitalism and colonialism, which disjointed two great cultures, Islam and the Red Indians. It did this by destroying Cordoba in 1236, Grenada in 1492 and by invading America».

It is possible now to discuss the relations of Western civilization with nature, man, and Allah, in light of three postulates:

---

(1) John R. Royce, «The Encapsulated Man» University of Alberta, 1964.

(2) Civilization Role of The Muslim Nation in the World of Tomorrow, Selections from research papers and the book, prepared by Research and Studies Center, Ministry of Endowments and Islamic Affairs, Conference of the Ninth Islamic Summit, 1st Edition, September 2000.

1. Descartes' postulate that man is the master of nature.
2. Hobbe's postulate that man is a wolf vis-à-vis others.
3. Marleaux's postulate that man, with his developed mental capacity, is a deity that masters and controls all elements.

But five centuries of absolute hegemony have not enabled these cultures to realize the aims of their postulates. The result is just the contrary. Nature is polluted, natural resources have been drained, violence has been exacerbated by market immorality, and wars are increasing. The race between powers became so vehement that it divided nations into small fragments at odds with each other. It deepened the gap between a North that attracts wealth by all means and a South suffering from starvation.

The belief that man can do without Allah brought this culture down to a level where it no longer respects absolute values and considers man and nationalism as being central to and criteria for anything and everything. It demolished the pillars of life, spreading confusion and making towns victims of terrorism. Egoism and violence have mushroomed from the individual up to the community level.

No doubt this alleged modernism is a kind of religion that they dare not name. It is based only «Market Equilibrium». This invention of Western powers came at the beginning of the new renaissance and was favored by the collapse of the Soviet Union, the destruction of Iraq and the high handedness of the USA. The latter declared to the world that liberalism is the end of history, as said by Fukoyama, the Pentagon strategist.

None of the postulates of this modernism is valid. Democracy and the protection of human rights and liberties are nothing but lies. In fact, democracy has always been a means of obscuration adopted by a minority constituted by slave masters and the owners of wealth.

As for the democracy of Athens during the era of Pericles, which is often cited as an example, this mother of democracies was a kind of government directed by twenty thousand controlling one hundred

thousand slaves deprived of all rights. Yes, it becomes a democracy of masters when slaves are excluded.

The second lie is that of the equality of rights. Despite the fact that the US Declaration of Independence affirms this principle, slaves remained under enslavement for more than one century thereafter, and the propagators of this slogan continue to practice racial discrimination. This makes people of color mere objects. It is a democracy where certain people have no place. [1]

The second testimony consists of the study conducted by Dr. Shafie ibn Sifr Al Hafiri. He examined the consequences of Western vision towards man and his life and wrote the following:

«We have tried to follow up this outlook on the situation of man, according to Western and non-Islamic thinking. We have looked in more than one geographical setting, trying to document it so that our outlook would be objective and impartial. We ended at the reality of human suffering, which is the bitter fruit of that conception. It may be methodologically necessary to shed some light on the real practice. We shall merely give some statistical data that have been provided by the institutions of this civilization, on the miserable reality in some Western countries.

- Germany: 30 thousand cases of suicide.
- Hungary: the highest rate of suicide cases in the world.
- Violence in the USA: 135,000 revolvers are brought daily to schools. 2.4 million students lose something by theft, 282,000 students undergo some form of corporal aggression every month, 5200 teachers are beaten every month, and 210,000 Americans have been killed in incidence of violence during the last decade. There have been 17 million victims of violence during the same period. 70% of the murders committed have been executed with revolvers. Drug takers cause 40% of murders.

(1) Ibid., pp. 167 – 169.

- 120,000 cases of suicide are registered in France
- 40 million Americans were victims of violence in the last two decades.
- Material losses occasioned by violence (in 1991) attained 19 billion dollars
- The US government used Eskimos to experiment on radioactive medicine (reported by CNN.)
- Drug trade profits attained more than 500 billion dollars per annum, a sum equal to the GNP of two thirds of the member states of the UN. »[1]

Dr. Salim Ahmed Mahal, from the University of Sana'a, reported many testimonies from inside the Western world in the same book.[2] He quoted Oswald Spunkler or Spingler (1880 – 1936), Arnold Toynebee (1889 – 1975) and Roget Garoudi, Alexis Carroll, Richard Nixon and Charles De Gaulle. All of them confirmed that Western civilization is collapsing.

Then, Where is the Alternative?

After this logical sequence in our research, we can deduce that the only possible alternative is a model contrary to this secular model, which was constructed in Europe and conducted in America. This alternative is a spiritual one, or one that others call religious or moral. It can reestablish the necessary equilibrium between human essence and material achievement in civilization. In this way, man won't be inclined to oppress others in a universe that Allah has created for all men.

All those who proposed an alternative from inside Europe focussed on values, and moral and spiritual aspects. This focussing was within the framework of aspiring consciousness, not within that of formulated consciousness. All of them look for spiritual and moral values, but what kind of values and from what source?

(1) Ibid., pp. 242 – 243.
(2) Ibid., pp. 181 – 190.

Roget Garoudi is one of those who criticized the European model. He opted for Islam, but opting for Islam is not the general rule for the other Western thinkers. There sere a few others, e.g. Muhammed Assad. [1]

This doesn't mean that Islam has not attracted many Europeans, whom Allah guided. I only selected those among them who are men of thought. These are men who believe in the necessity of change to a spiritual system of values without determining what kind of solution they want.

Another example is that of a pure existentialist, Colin Wilson. His books, almost all of them, have been translated into Arabic, especially Colin Wilson[2]in his book «The Non-Conformist» [3] ended up in a kind of illusionist and Asiatic Sufis vision, in which he wrote about «Rama Krishna»:

«We have to know that Rama Krishna conserved an infinite sensitivity all his life, while we are obliged, amid our complicated civilization, to commingle amid our complicated civilization. Therefore, it is not a false charge to say that our civilization is responsible for the prevalence of humanist and materialist models in thought. As for Rama Krishna, who is on the opposite end, he had been able to go to the deepest limits of ecstasy that human beings can reach. Only a small number of Western people have been able to do the same, other than the saints that appeared in the Middle Ages and were able to give all their minds to contemplation and serenity. »

The humanist and materialist aspects in Western thought were reduced by Colin Wilson to bread, energy and sex. Bread preoccupied Karl Marx's mind, sex absorbed Freud's and energy took Albert Einstein's full attention.

(1) Mohammed Asad «Al Islaam 'Ala Muftarag Al Torug», Trasnslated by Omer Faroukh.

(2) Mentioned by Dr. Shaafi bin Safr Al Haajiri, ibid., Civilization Role of The Muslim Nation in the World of Tomorrow, p. 239.

(3) Colin Wilson, The Non-Conformist, translated by Anees Zaki Hassan, Dar Al Adaab, Beirut, 1st Ed. 1969, p. 80, about models on Rama Khrishna, pp. 300 – 301.

Why Isn't Christianity the Right Alternative?

All those people who propose a kind of spiritual salvation in Western Civilization did not consider Christianity as a means, despite the fact that it is their religion. One can link this attitude to the constitutive stage of positivism in Europe, which began by excluding religion. It was introduced by Francis Bacon (1561 – 1626) although its origins spring from an earlier era. What was new in Bacon's thought was the distinction he drew between rational deduction and scientific induction, which later on was formulated clearly by August Comte (1798 – 1857) the Father of Contemporary Positivism. He divided the stages of the development of the mind into three: from theology to metaphysics to positivism[1].

August Conte, however, reconsidered the question of sentimental feeling seventeen years before his death, and classified it in a position higher than that of the mind. Then he adopted the idea that salvation can only be realized in a new religion, and Christianity was not that religion, because had chose humanism[2].

Arnold Toynebee presented an encyclopedic analysis of Western civilization and wrote about all civilizations and cultures in the world[3]. Then, before his death in 1975, he tried to link his call for a new religion and his agnostic mind (according to what was published in the times on December 20th, 1975 in a review of letters exchanged between Toynebee and the Jewish writer Rosenthal.)

In order to answer the question, Why Christianity is not considered as a means of spiritual salvation? John Herman Randall[4]

(1) Will Durant, The Story of Philosophy from Plato to John Dewey, translated by Fath Allah Mohamed Al Musha'shi', Al Ma'arif Library, Beirut, 3rd Edition, Bacon from p. 127, August Conte from p.452 .

(2) Ibid, Durant, p. 455 .

(3) Arnold Toynebee, Abridged Study of History, 4 Volumes condensed from 12 volumes, translated by Fu'ad Mohamed Shibl, reviewed by Ahmed Izzat Abdul Kareem, Cultural Administration, Arab League, Cairo, 1st Edition, 1960 AD.
Also in his History of Humanity, 2 volumes, translated by Dr. Nicola Ziyada, Beirut, al Ahliya Publishing and Distributors, 1988 .

(4) John Herman Randall, Formation of Modern Thought, 2 volumes, translated by George To'ma, reviewed by Burhan Dajany, Culture House, Beirut, 1965, introduction by Mohamed Hussein Haykal. See al Islaah Al Deeny from 241 – 278, First vlume in Arabic .

was a historian who inquired into the beginning, the evolution and the formation of modern thought. He considers this as a concept that has been ascending in confrontation with Christian theology since the Twelfth Century. He tried to revise his attitude through many consecutive innovations and many compromises with the movement of religious reform.

The problem of Christian theology resides in the fact that its postulations concerning man and his existence, his relations with nature were the most backward vis-à-vis the precedent civilization, such as the Hellenistic and Scandinavians. Those were full of philosophical intellectual dialogues. So Christian theology, which was developed in the Holy Roman Empire, not in the Holy Land, is the most retarded answer to Greek nationalism.

When the idea of the renaissance appeared in the beginning of the Thirteenth Century and began to take shape in the Sixteenth Century, Europe began to revive the legacy of the Hellenistic mind in the field of research in nature and in questions relating to man. Averroes, one of those who participated in the European revitalization, combined religion and philosophy, and reintroduced Aristotle(1).

Many negative developments occurred in the writing of the four bibles: Mathew's, Peter's, Paul's, and Barnabus'. The latter was excluded and there was great divergence from the authentic texts uttered by Jesus Christ(2). The theological concepts that were established in accordance with these books were different. Therefore, a kind of schism occurred between rationalism and theology.

European rationalism became stronger thanks to its Hellenistic heritage and the emergence of capitalism. This promoted the liberal spirit, the main instigator of liberalism and its values The supporters

---

(1) Averose, Philosopher of the East and the West, International Conference on the Novelty of Averose, Tunis, 16-21/2/1998, Arab League Educational, and Scientific Organization (ALECSO), Culture and Communication Programs Administration, Al Hikmah House, Abu Dhaby, 1st Edition, 1999, participants included: Unesco, Islamic Averose was born in Cordoba, Spain, 1126 AD, and died in Marrakech 1198AD.

(2) Mohamed abul Gassim Haj Hamad, 29/3/1979, Unpublished Letters Between Toynebce and Rosenthal, Times of London, 20/12/1975.
Also, Allusions to the Studies of Bruno Bauer, Concerning A Critique of St. John's Gospel, 1840, and A Critique of the Theological Explanation of the Gospels, Berlin 1852, translated by Al Hawaaraat, Al Ittihad Newspaper, 29/3/1979.

of this spirit were obliged to bring about the Protestant Schism that enabled Max Weber to discover the contradictory relations between liberal capitalism and Catholicism[1].

Next came the era of the Siege of Christian theology. The siege developed into an outright rupture occasioned by the coming of Bacon's positivism. Its conclusive development is the globalization movement of today, which ranges between positivism and secularism. Not all positivists are secularists. A good example is Voltaire (1694–1778), who used to declare that «Christian theology was incepted when the first unprincipled priest met the first fool.» He was a keen opponent of the clergy and an intransigent contestant of the authenticity of the bibles. When he was on his deathbed, he asked a priest, «Who sent you to me?» «God,» answered the priest. He then asked him to present his credentials. The priest left. He sent for another priest. The latter told him that he would visit him only if he declared his sincere belief in Catholicism, but Voltaire refused this condition violently and wrote a statement to his secretary, Wagner, declaring that «I would rather die worshiping God, loving my friends and detesting my enemies and disliking superstition and myths that are foreign to religion. » He signed this statement on February 28th, 1778.

Durant said[2], «We should not understand from this that Voltaire was an irreligious man. He refused atheism categorically. This is why some atheists who participat3ed in the compiling of the Encyclopedia turned on him. Voltaire says in his book, 'The Ignorant Philosophers' that he had read Spinoza's views about pantheism and its deification. But he rejected them at last, because of their atheist nature.»

That was the difference between European rationalism and the four bibles, especially the theology based upon them within the framework of Catholicism. The early capitalist thought formed the beginning of the struggle against traditional Catholicism.

«Max Weber, in his book, Capitalism and Protestant Ethics" tried to show the effect of education and the structure of consciousness, which is determined by religious atmosphere evolving from an

(1) Max Weber, Protestant Morals and the Spirit of Capitalism, translated by Mohamad Ali Muglad, National Developmenr Center, See Jameel Gaasim, Ibid, p. 94 .
(2) Ibid., Will Durand, The Story of Philosophy, pp. 297-299, 312 .

economic mentality. Here, it is concerned with the role of Protestant ethics in the capitalism's evolution. He is of the opinion that the formal mental rules of structure result in the emanation of a technical and administrative mentality in the domain of economic production. In other words, the formal structure of the mind implies a technical structure in the fields of law, administration, speculation and initiative.

One can notice that Catholics were characterized with a determinant mentality, more isolated from the world than Protestants. The latter had a predestination mentality, more harmonized with life. Catholics rejected materialism, which to them seemed to result from secularism. Protestants, on the other hand, sought to realize material gains as a form of purist capacity and realization of social identity. It is not the ethical school of a certain religion that comprises certain psychological capacities. Rather, it is a number of factors, including moral behavior implied by the religion, such as honesty, the value of work, initiative, systematic search for profit, respect of time, the interest that results from this and strictness. These factors determine the spirit of any religion and the activities in social and economic life. When thought affects economics and economics affects thought this would confirm the dialect of structuralism's effect on the relation of thought with reality and of material with consciousness. The evolutionist concept in the Nineteenth Century affected science, thought and religion profoundly, and contributed to the submission of intellectual phenomena to evolutionary relativity.

Even those phenomena are characterized by simultaneous evolutionary structures, such as religion, anthropological groups, such as sects and clans etc. Since evolutionism contributed to the emergence of some evolutionist types of religious consciousness, just like the contribution of the structure of Protestant consciousness to the capitalist movement in the West. It contributed also in the East, in the emergence of an evolutionist religious consciousness because of which the problematic of reform was established» [1].

But, the rhythm of European evolutionism went beyond the capacity of the Protestant reform by virtue of the rules of its

(1) Ibid, Jameel Gaasim, pp. 94-95 .

theological and apostolic references, until we reached the stage of positivism and its effects. Contemporary positivism nowadays has several names, which are used as if they were synonymous: new positivism, logical positivism, logical empiricism, consistent empiricism, scientific empiricism or logical new positivism.

Just as the names of this philosophical trend are numerous, there is also a controversy among the historians of philosophy regarding the place occupied by this new philosophical movement in contemporary philosophical thought. Some of them confine it to the logical positivist philosophy or to logical empiricism only. Some others consider it extensive enough to include the form which it developed and became known as scientific empiricism or new logical positivism(1). These evolutionist context leads to the emergence of instrumentalism and pragmatism, so that limits between psychological divisions in the present production have been lost.

«The contemporary trends do not represent philosophical schools in the traditional meaning of the term. They represent groups of philosophies combined in general frameworks. Thus pragmatism, for example, consists in the pragmatic philosophy according to William James, in pragmatism according to Pierce, in instrumentalism according to John Dewey, and in humanism according to Schoeller. However, all these trends are combined in one framework, which is the pragmatic trend»(2).

Islam is the Alternative ... but:

So far, we have evaluated the need for an Islamic role in the critical situation of human civilization. Christian theology, despite reform efforts, has been incapable of containing Western rationalism as a result of its negative structuralism, which we have explained. Humanity has no other solution than the one book that is above theology and apocrypha, i.e. the Qur'an, which Allah sent down as His final message and concluding words. It was presented to humanity by His last messenger, Mohammed (pbuh).

---

(1) Azmy Islam, Trends in Contemporary Philosophy, Wakaalat Al Matbu'aat (Press Agency), Kuwait, 1st Edition, 1980, p. 107.

(2) Ibid, p.16.

The Holy Qur'an combines the highest levels of worship and reason at a universal level. It comprises all human epistemological approaches with their different components and contents. It is in harmony and interaction with all civilizational models, with the logic of "acquaintance", which constitutes a basic element in the relations between Muslims and others, and even among Muslims themselves.

The Qur'an is an absolute consciousness because it is a divine revelation that cannot be affected by falsehood. There is no theology in Islam, like that which was invented by Christianity, and there is no theological authority. It has never obstructed the path of the mind or that of freedom. Allah has even directed people to know the difference between servitude to Him and servitude of one human being to another. It forbids us to give parables to Allah: «**Invent not similitudes for Allah, for Allah knows and you know not. Allah sets forth the parable (of two men: one) a slave under the dominion of another, he has no power of any sort. And (the other) a man on whom We have bestowed goodly favors from Ourselves, and he spends thereof (freely), privately and publicly. Are the two equal? (By no means). Praise be to Allah. But most of them know not. Allah sets forth (another) parable of two men, one of them dumb, with no power of any sort, a wearisome burden is he to his master. Whichever way he directs him, he brings no good. Is such a man equal with one who commands justice, and is on a straight way?** » *(Al-Nahl: 74–76).*

A slave of a human being belongs to his master with all that he owns «**a slave under the dominion of another, he has no power of any sort.**» And he is also «**one of them dumb, with no power of any sort.**» meaning that he has no will and is unable to express himself, e.g. a dumb person. He is also «**wearisome burden is he to his master.**» So, he is at his beck and call, and his human owner, by nature, does not direct him towards good deeds. «**Whichever way he directs him, he brings no good.** »

Allah the Exalted indicates in these verses the traits of communities in which slavery is practiced. He does not present this practice as inevitability 'predestined' as Christian theology does. Rather, He declares it as a mark of disgrace. Then, he confirms the qualitative distinction of servitude to Him. Allah does not settle for

providing His servants with the means of living, but produces nourishment for them (e.g. honey and milk «**between excretions and blood**») and leaves freedom of action up to them. Allah ordains equity and directs people to the right way and adds to all that the faculty of good sense and the three levels of consciousness. «**It is He Who brought you forth from the wombs of your mothers when you knew nothing. And He gave you hearing and sight and intelligence and affections that you may give thanks (To Allah).**» *(Al-Nahl:78)*

Thus, there is neither dumbness nor alienation. Allah cites the example of flying birds. «**Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.**» *(Al-Nahl:79)*

This is man as the Qur'an presents him and this is service to him. The Qur'an has never been an enemy of reason and rationality and the freedom of expression of will.

Man in the Qur'an is a universal being, through space and time, from birth to his resurrection. «**How can you reject faith in Allah, seeing that you were without life and He gave you life? Then will He cause you to die, and will again bring you to life, and again to Him will you return.**» *(Al Baqara:28)*. And also «**They will say, 'Our Lord! Twice have you made us to die, and twice have you given us life! Now have we recognized our sins. Is there any way out (of this)?**» *(Ghafir:11)*.

Man is above positive time, positive space and positivism itself. Therefore, he may not be contained by any positivist approach, nor can this universe, in which man lives, be contained by a positivist philosophy. «**Those who dispute about the signs of Allah without any authority bestowed on them, there is nothing in their breasts but (the quest of) greatness, which they shall never attain. Seek refuge in Allah. It is He Who hears and sees (all things). Assuredly the creation of the heavens and the earth is greater than the creation of men, yet most men know not.**» *(Ghafir:56 – 57)*.

Thus, science faces an infinitely small and infinitely great universe in which man has been created. Yet, it is greater even than man creation.

This formative logic does not fashion man as Western civilization does. That civilization makes man a biological object for production and consumption. Islamic logic considers man as one possessing an existential value greater than nature and its animation. Allah calls man to be far above nature by adhering to the religion. In that way man will realize the Law of Islam and not the law of materialism with all its absurdity. «**Not for (idle) sport did We create the heavens and the earth and all that is between. If it had been Our wish to take (just) pastime, Awe should surely have taken it from the things nearest to Us, if We would do (such a thing)! No, We hurl the truth against falsehood, and it knocks out its brain. And behold! Falsehood perishes! Ah! Woe be to you for the (false) things you ascribe (to Us).**» *(Al Anbiya'a:16–18).*

Allah's creation of man is not a sort of diversion or pastime as Greek mythology tells us. It is a creation that drives at a purpose, i.e. at a truthful finality. Only this concept can provide a solution to the problematic that the international crisis of civilization has produced. That is our message, and that is our role for the sake of humanity.

But … How can this Message be Fulfilled?

Our problem is not that we have a theology or a clergy. Our problem consists in our retardation. The intellectual aspect of this retardation is more serious than the economic and social aspects. This, despite that this group was interconnected economically and socially as we have seen in our analysis of Max Weber, by virtue of the interrelation between Protestantism and the capitalist spirit versus traditional Catholicism.

Our community is still living in a standard that is the same as that of times the preceded the industrial age. Our duty does not consist of catching up with the advanced technology of the West. It is to start anew with our own efforts and not to borrow from others, for borrowing may not help us recover the vitality of our civilization and is only a kind of reliance on others' support, just like the case of the slave with his master. «**Whichever way he directs him, he brings no good.** »

Europe realized its Renaissance, despite its negative results, by mobilizing craftsmen and the merchants who financed them since the Sixteenth Century. The result was that the craftsmen became industrialists and merchants became capitalists, all from the support of scholars' inventions and globetrotters discoveries. Meanwhile, the intellectuals and philosophers freed themselves from the dominance of the clergy and theologians. There was a unification of forces in order to promote that development for centuries. What the Renaissance lacked was the religious alternative in its model for civilization.

We cannot say that we have a substitute for all that, i.e. the spiritualism of religion, which we can give in exchange, because they still consider our religion as they consider Christianity. Therefore, we have to prove that our religion, Islam, our book, the Qur'an, and our prophet are capable of dealing with the rational legacy of Western civilization. This would apply even at its highest levels of modern logical positivism, as diagnosed by Dr. Azmi Salaam. Otherwise, it will not be possible.

The question now has become: 'Do we, who call for Islamic solutions, have the same degree of a sense of modernism in understand our religion?' We must be able to dialogue with Western modernists, on the one hand, and provide them with an alternative for their positivism and secularism on the other.

I hope that I have explained the conditions of modern Islamic theory, first for us and then for others. The problem is that we are still in a cultural, and by inference ideological situation that does not make it possible for us to assume this role. I would like to refer here to the six points of Dr. Hassan Hanafi[1], which he suggested in this same context, as an opinion though, with some reservations.

1. We should begin with the questions relative to faith, and not with those that relate to rationalism and humanism. In that way, we can defend what is due to Allah and defend human rights as well. The new civilizational project from the needs of faith are to be executed by divine orders and not by contemporary requirements. Using

(1) Hassan Hanafy, The Arab Civilzational Project... to Where?, Lectures of the 15th Cultural Seminar, 1999, Arts and Culture Foundation, Cultural Center, Abu Dhabi, pp. 86-87.

reason and defending citizen's dignity and human rights should all depend only on what Allah said and what the Prophet (pbuh) said, rather than on reason and on the analysis of material causes and on the defense of behaviors as the case of the theory of science is in knowing the axioms.

2. To adopt the application of Sharia as a means of social pressure and not for the sake of a social revolution. For example, itemizing divine mandates and not the expressions of people's interest, exhorting people to do their duty before giving them their rights, putting the execution of punishments over economic, social and educational systems, beginning with external appearances and formalities like the women's veil before any activity on earth or in space.

3. Early scholars should be taken as our good examples, so that we become aware of our shortcomings in comparison with them. **«He replaced after them successors** ...». We therefore follow the Islamic orthodox movement in order to escape the present and find a substitute in the glorious past, although the present is full of models of jihad and militancy.

4. The reality of our present time should be rejected and no cooperation should be permitted with it. We must consider it as part of disbelief and adopt the dialect of either all or nothing. Either Islam or disbelief, no compromise. The existence of either is only possible when the other is rejected. The conflict between the two should be ended by power be assumed by a secret or public organization. It is necessary that the present political regimes are overthrown and an Islamic authority be established. Allah restrains by authority what He does not restrain with the Qur'an. If the authority everywhere was between these regimes and the Muslim brotherhood, there would erupt mutual bloodshed among Muslims, with this side killing in retaliation of the killing from the other.

5. No dialogue with other schools of thought. Let them be considered secularists and non-Muslims because they seclude religion from statehood. Only Islamic groups adhere to the truth, while others are going astray. This is according to the logic of the 'saved group' versus the irredeemable group, who cannot be considered as part of those hearts that are to be won.

6. Some of them convert to the contrary and adopt nationalism or socialism, making religion a cover for their worldly interests.

Some people say that Dr. Hassan Hanafi went too far when he generalized his judgement to include all the existing trends in Islamic thought, overlooking moderate scholars and thinkers that are more specialized in these questions. But what is important here is not the sample that he considered as representing religious drift. His selection is not eclectic. It is a sample that represents the present Islamic thought, and those who pretend to be moderate are on the margin of this current simply because they have not been able yet to formulate their attitudes within the framework of Islamic rationalism. They cannot even prove the existence of any kind of cuktural intercommunication with the roots and leaders of Islamic rationalism during the period from the Ninth to the Thirteenth Centuries. Even when this moderate trend refers to this period, they adopt the attitudes of the «opinion» schools and not those of the «textualists». Nor can we find any effective contact between their approaches and the «reformist» thought that existed between 1798 and 1914. (1)

The accusation we are addressing to the moderate trends apply also to the radicals. Had the moderates focused on the resurgence of the thought of key thinkers and most of the rationalists during the Ninth to Thirteenth Centuries, the dominating sample would not have been that which Dr. Hassan Hanafi brought forward. Those thinkers include Averroes, Al Kindi, Al Farabi, Avicenna, and Ibn Khaldoun. Also there were Jamal El-Din Al Afghani, Mohammed Abdu, Rashid Rida and even Ali Abdel Razig of the awakening period.

It seems suitable that we report here the opinion of Professor Muhammed Arkoun about the openness of the Islamic society that has committed itself to Islamic rationalism(2).

---

(1) Most of the studies that were presented were limited to the beginning of the Renaissance and the correction of contemporary religion, during the time from 1798 to 1914 and a little afterwards, like the address for this period: Albert Hourani, the Arab thinker during the Age of Development (1798–1939). Translated by Kareem 'Azqoul, Dar Al-Nahaar Publishers, Beirut, 1977. Ali Mahaafzah, Arab Intellectual Orientation during the Renaaisaance Era, 1798 – 1914 AD, Al Ahliya Publications and Distribution, Beirut, 1975.

(2) Mohammed Arkoun, Louis Gaudier: Islam, Yesterday and Tomorrow, translation, from Dar Al-Tanweer Publishers, Beirut, 1st Ed. 1983, pp. 73 – 74.

A Receptive Society:

Is it possible to introduce briefly the kind of society that existed during the Islamic classical period as a conclusion to this chapter? On the face of it, we may see that society is a receptive one.

Baghdad and the other capitals of the Islamic world at that time were international centers of scientific enlightenment from the Ninth to the Thirteenth Centuries. Many scientific, philosophical, literary and artistic compilations appeared during that period. That was the ara of Al Bayoumi and the philosophers, physicians and scientists Al Kindi, Al Faraba and Avicenna in the east. Additionally there were Ibn Bajah, Ibn Tufayl and Averroes in the West and sufi writers such as Jalal ud-Deen Al Rumi and the musicians and the reformist Al Ghazali and Al-Razi the jurist et al.

Open forums were numerous in the West as well as in the East. Whether inside palaces or outside in public, they joined to dialogue in different fields. These forums were also open for Jewish and Christian people, such as 'Adiy ibn Yahia. They became kind of social institutions that were found nowhere else than in the Muslim cities. Many rules of behaviour emanated from these forums, though some conduct was much condemned by virtuous people.

These forums developed the Muslims into an open society, and were extended to include markets, scholars, students, shopkeepers and craftsmen. It was an open society frequented by many people from different races and places, applying the proverb: «Seek knowledge, even in China.»

Some writers reported the many travels made by those who were interested in these forums, showing their keen desire for knowledge, especially that which relates to scientific subjects. This also includes exotic and unusual matters and mythological stories about far away countries. It is this era that the tales of Sinbad and of the Thousand Nights and One were known and the accurate geographical observations of Al Maqdisi and the book of Al Bayoumi about India and of science known there.

Conclusion:
The Way Out

The repercussions from Islamic rationalism provide the means for producing an Islamizing role for the benefit of humanity.

The rationalization in question forms a BI-directional passage.

First: Restoration of the concept of understanding our heritage, in all of its positives and negatives within the analytical, practical and methodical visions.

Second: We must re-examine Western civilization and reconsider our position towards it with its entire positive and negative aspects. We may cite here the words of Libyan Muslim Dr. Mustafa Al-Tir:

«Rationalism, in the sense of investing capabilities towards the acquisition of knowledge and its propagation, is not an unknown concept to Arabs, nor is it an unusual function. Reason is not a new discovery in Arab culture nor is it a fruit of modern civilization. Rather, it is one of the most common concepts in this culture.» But the way our mental capacity is exploited is subjected to the influence of the particularities of whatever culture in whatever time and place. This is especially true for those rigid cultural principles that determine lines of conduct and thought, and that limit margins of freedom. They are fixed rules that derive their power and legitimacy from religion, history and cultural heritage. That is why there are different kinds of rationalism, some of which impose more severe restrictions than others do.

The type of rationality determines the general orbits within which the way of thinking can move. In other words, the conduct that translates from imbalances faults ruptures of the type of rationality is the prevailing in the view of the cooperation dealing with the status quo reality and the solution to the problems that are directed towards

it. So, in the middle of the activities tied to thinking cultural affairs are built and facts are established. All of this relativity will come to existence independent of individuals. They are subjected to practical tests, while some other kinds of rationalism are not dependent of individuals. Their credibility comes from their correspondence to an epistemological model already determined by a certain religion or ideology.

It is possible that there might exist more than one rationalism in one society at the same time. One of them may be dominant, and when rationalism becomes dominant within one culture, it may be possible for the culture to extend beyond the limits of the society of the concerned culture.

European modernization, in its Western and eastern aspects, is prevalent today throughout the world. It is an experience that is connected to the development of sciences and its progress and applications in industry. That does not mean that it is necessarily the only successful experience, or that it is free from defects, or even negative effects. Some results of the progress of science present tangible proofs of accusations against this experience and lay on it the responsibility of the suffering of millions of human beings and the responsibility for pushing the world towards its end. (1)

All that necessitates an important reform in educational curricula and in the media and necessitate the activation of methodological and intellectual centers of research, together with universities, so that we may be able to carry out our mission for ourselves and for others.

In as much as the Gulf Cooperation Council is ordered, it proceeds in the direction of report bearer for the rational, side by side with the anchoring of purity of descent, and the establishment of its social and political conduct over the area of the extended tribe, and

(1) Mustafa Omer Al Tir, Religion and Nationalism: Arab Thought, preliminary observations, within the forum of Religion and Arab Society, Arab Unity Studies Center, and Arab Anthropology Society. Published in Beirut, 1990, pp. 604 – 605.

not the 'closed" behavioral system. So the Muslim intellectual has the necessary fundamental role binding him to the men of the nation. Therefore, the scholars and scientists must set and new foundation for this missionary role emanating from "the responsibilities of men".

«The (Qur'an) is indeed a reminder for you and for your people; and soon shall you (all) be brought to account.» *(Al-Zukhruf:44).*

It is a responsibility that was not realized, even after Allah made available for us all elements that might be grasped by us to others.

«Unless you go forth, He will punish you with a grievous penalty, and put others in your place. But Him you will not harm in the least, for Allah has power over all things. » *(Al-Tauba:39).* Also, **«Behold, you are those invited to spend (of your substance) in the way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is you that are needy. If you turn back (from the path), He will substitute in your stead another people, then they would not be like you!.»** *(Mohammed:38).* And also, **«Do you consider the giving of drink to pilgrims, or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not equal in the sight of Allah, and Allah guides not those who do wrong. Those who believe, and emigrate and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah. They are the people who will achieve (salvation).»** *(Al-Tauba:19–20).*

All is possible with the help of Allah.

The Message of Islam

Manifestations of the Present and Possibilities of Facing the Future

By: Dr. Maitha'a Al-Shamsy (*)

> Every educated Arab Muslim should look at events «from a broad humanitarian perspective, so as to understand his special role, and the role of his culture within a universal context.» He should be prepared to enter into dialogue with other cultures in order to preserve his existence and develop his culture. Thus he would reach a stage of active interaction, and not be content with submission and giving in to other cultures.

Preface: On the Importance of this Study and its Subject Matter

Historians and scholars of the humanities have affirmed the active role played by the message of Islam to bring about great changes and achievements in various fields. This applies to the Arabian Peninsula, as well as to the other Arab Islamic societies. The fruits of these changes are enjoyed both individually and collectively, and as a result, social, intellectual, political, and cultural life has

(*) Deputy Director for Scientific Research – United Arab Emirates University, (UAE).

developed, and the status of the Arab and Islamic world has been boosted worldwide.

But the present image, which has been effected by the political and technological changes over the last centuries in general, and at the turn of the present century in particular, indicates that things have changed in the Muslim world. Its existence has been weakened, its social structure broken down, and its economic and political status is no longer distinguished when compared with that of other cultures in general and the American culture in particular.

These situations raise many questions about the causes that have led to this result. Is it inherent in the message of Islam or the content of this message, which is reflected in the constituents of Islamic culture and its characteristics? Is it inherent in adherents of this culture? Is it inherent in the ways they use it or the institutions that protect and maintain it? This study will answer all these questions through the exploring of several issues, which falls into three sections as follows:

First:

It deals with the nature of the Islamic message, i.e. the contents that are embodied in the Islamic culture with its distinct components and unique features.

Second:

We tackle the current situation of the Arab Muslim societies and the challenges facing Islam and Islamic culture.

Third:

We will touch on the possibilities and the ways to strengthen the underpinnings of Islamic culture, so as to change the status quo and face both present and future challenges.

CHAPTER 1
On the Significance of the Message and the landmarks of the Islamic Culture

Islam is referred to as a heavenly-revealed mission, addressing the entire human race. Though the Arabian Peninsula is its cradle but it is a message with ideas, beliefs, and political, social and economic systems that is viable as a religion and a way of life for all human beings without exception. That is to say, it sees the whole world as its groundwork and humanity as its spirit and mission. Consequently, it has globalized religious thought, which in turn has globalized economics and politics.

It was from the providence of Allah and His wisdom to make Islam the last message of all religions for the welfare of humanity. It was also from His providence and wisdom that all messages preceding Islam were restricted to a certain nation, at a certain time, and for a limited time. They suited the conditions of a certain nation during a certain period. But the message of Islam was perfectly and divinely predestined, to suit all times and conditions and to meet the needs and requirements of all humanity for all times and ages.

That being said, no one should have any doubt about the suitability of Islam as the last religion. This is because Islam's comprehensive flexible nature addresses all issues. It tackles all problems and has solutions for them. Due to its comprehensive nature, all issues, such as justice and benevolence in faith, morality or legislation, all are covered and cannot be overlooked.

accordingly, Islam contains reform elements that make its application and the following of its principles easier over time and for every nation on the face of the earth.[1]

(1) Amir Abdul Aziz, «Studies in Islamic Culture in Order to Understand Islam», Arabic Book House, Beirut,1979,P.207.

Islam has its own culture, which is the outcome of a strong cohesive faith and a flood of rich widespread jurisprudence. It addresses all aspects of human life with the right to make use of wisdom, undisputed facts and scientific data whenever available. Hence Arab Islamic culture is described as being Arabic in its language, Islamic in its roots and humanitarian in its goals. And like all cultures, it is composed of fundamental intellectual and spiritual components, the most important of which are faith, i.e. Islam, the Arabic language, its literature, history, heritage and the unified mental and psychological temperament [1].

Islam presents a well-integrated cultural context that determines the way a human being sees himself and the duality of his creation body and soul. The soul is a gift from Allah. Human life is sacred. It is a trust from Allah and therefore it has to be preserved. Additionally, it determines the way we see the universe and its Creator, and others, especially followers of other religions.

It is true that the Qur'an says that Muslims are the best of all people on Earth; but it also tells us that no one should be forced to embrace Islam: «**Let there be no compulsion in religion.**» *(Al Baqara:256)* [2].

Islam is a worldly religion just as much as it is a religion of faith and the hereafter. This is necessarily the contemporary Arab Society of which 90% are Muslims. Islam is not a religion or faith in the generally common sense of the word. similarily, it is not a set of rules of conduct that regulate human life and society. Rather it is a comprehensive method of life, with far reaching effects for humanity, giving it distinguished characteristics. It directs human activity in all aspects of life, whether individual, social, material, moral, economic, legal, cultural, national or international.[3]

(1) Abdul Aziz Al-Tuwaigry, Islamic Culture and Other Cultures, Publications of Islamic Organization for education, Science and Culture, 1998, p. 11.

(2) Ahmed Abu Zaid, «The Social and Cultural Framework for Arab Society», 1st Ed., UAE University Publications, 1989, p. 457.

(3) Abu Zaid, ibid., p. 455.

Islam is also a culture and a civilization. That is to say, it is a complete and comprehensive legal system as much as it is an economic model, mode of work, legislative and administrative process, etc. It sets specific limits for behavior in daily life, including specifications on clothing, food, public health and even care for the body; all these matters are tackled collectively only by Islam. This does not exist in other religions, at least not with this amount of explanation. Therefore, Islam seems to be in complete control of people's lives, including progressive, liberated individuals, because Islam is a culture, civilization, way of life, and a mode of dealings. At the same time, it is an array of beliefs and a method for worship.

It is extremely difficult to separate what are religious and non-religious matters, since religious teachings penetrate all aspects of life in Arab and Islamic societies. Islam also directs individual and group behavior. The best example is the way Islam interferes into the family institution,determining matters of kinship, marriage and all rights, duties and responsibilities included in it, in addition to commitments during life and even after death[1]. This unique characteristic has been crystallized and embodied on several bases that have changed Arab Islamic culture. They appear to be as follows:

1. **Arabic Islamic culture is basically characterized by two features**: The feature of steadfastness which is concerned with the decisive sources, and what appears in it in terms of articles of faith, legal regulations, values and methods. And the feature of change which is related to jurisprudential reinterpretations and their innovation which is liable to be right and wrong, and consequently differences emerge . The absoluteness of rules in Arabic Islamic

(1) Abu Zeid, ibid.

culture bears on islam in the way being a religion and a way of life. These characteristics are manifested in the comprehensiveness, universality of Islam,its diversity in unity its and equilibrium[1].

2. **The Holy Qur'an is the main source of Arabic Islamic culture**, because it contains religious, moral and social instructions. In addition, it suits all times and places, and is compatible with every age and its innovations. The Sunnah of the Prophet (pbuh) is considered the second source of Arabic Islamic culture. Muslims relied on the Qur'an and its message and the Sunnah of the Prophet (pbuh) in their social, scientific and civilizational renaissance. They collected the Sunnah of the Prophet (pbuh), wrote it down, tabulated it and used it in their scientific endeavors and their way of life. Therefore, Arabic Islamic culture can be said to be based mainly on Qur'an and Sunna. It is an open culture, calling for co-habitation, dialogue and understanding [2]. This means that it is not restricted to one race or a group of races, in compliance with Allah's saying «**We have not sent you but as (a messenger) to all mankind, giving them glad tidings and warning them.**» *(Saba'a: 28).*

History reaffirms this because this civilization has spread all over the world. This was in spite of the variation in religious, intellectual, social, political and economic life styles, as well as racial and linguistic variations for those who converted and those who refused. The proof that is clear to all regarding the international nature of Islam, is that all the nations that have lived under the umbrella of this civilization could develop materially and spiritually, while upgrading their life to a large extent. They had been from suffering from shortcomings in their spiritual, intellectual and social life [3].

(1) Abdel Aziz Al-Tuwaigry, "Islam and Co-habitation between Faiths in the Twenty First Century", Islamic Organization for Education, Culture and Science, 1998, p. 9.
(2) Al-Tuwaigry, ibid., p.11.
(3) Mustafa Mohammed Taha, «On the Characteristics of Islamic Civilization», Al-Fikr Al-'Araby, 1999p.28.

3. **The universality of Islam makes its culture and civilization open to other nations' civilizations.** It doubly responds to other people's cultures, both being affected and affecting. Islam totally opposes the central civilization that wants to dominate the whole world, propagating wars between civilizations to force one civilization on the whole world. Islam wants a forum for several distinguished civilizations. Nevertheless, Islam does not want these civilizations to replace central fanaticism with forced civilization. Islam wants all these various civilizations to interact with each other and support all common human endeavors[1].

If Islam is an international religion, then, in the essential nature of its message and the true sense of its principles, it does not support religious centralism, that would envision one way for the whole world. It opposes this religious centralism, and considers the presence of other religions as an act of Allah, not to be replaced or changed[2].

4. **Islam considers retraction without tapping the useful scientific resources as an extremely deplorable act.** Such retraction is harmful and can lead to illiteracy, backwardness and passiveness.

Islam does not approve of turning the back on science and its findings, and finds no excuse for this. Islam encourages the utilization of scientific discoveries and this is a source of strength for a Muslim and his worship of Allah.

Therefore, Islamic culture is not introverted, turning away from sound ideas and discoveries. On the contrary, it appreciates and respects all efforts that are useful for human welfare [3].

5. **Arabic culture combines both the material and spiritual sides,** and it is open to development. It is well known that the message of Islam is the last message and religion, and the messenger of Allah (pbuh) is the Seal of the Messengers. Islamic culture is based on that message or mission and embraces all developments of

(1) Al-Tuwaigry, ibid., p. 14.
(2) ibid.
(3) Amir Abdul Aziz, ibid., p. 25.

human life and anything new that comes as a result of those developments. Additionally, it doesn't stand idly by as changes in human life take place, whether in the individual or societal status quo, unable to decide on issues that crop up on human society. It does not matter if these changes come in different environments, among the various activities of man or his life style. Based on this, Muslims have built the Islamic civilization with both material and spiritual components. This has enabled humanity to fulfil most of its ambitions during a time when the world around them was suffering from moral and spiritual backwardness. They could not attain the noble goals achieved by he Muslims in a short period of time, whereby every material activity had a moral aspect [1].

6. **Balance and comprehensiveness characterize Islamic culture.** Balance in Islamic culture means that Islam is careful to look after all these factors together. It does not concentrate on one of man's needs while neglecting others. All aspects are considered at one time, without favoritism or discrimination, as practiced by other doctrines and methods created by man. This is one of the facts that give Islam the distinguished character of being suitable for every place and all times [2].

Comprehensiveness indicates that Islam, through its culture, deals with all kinds of diverse walks of life for man and encompasses all of the various key basic human aspects, i.e. corporal, psychological, spiritual and intellectual.

In other words, Islam brings together the material and spiritual lives of human beings. No aspect of human life is neglected or left without attention. It organizes all parts that make up a human being, in such a way that his personal make up is complete [3].

---

(1) Mustafa Mohammed Taha, ibid., p. 252.
(2) Amir Abdel Aziz, ibid., p. 28.
(3) Ibid., p. 27.

CHAPTER 2
Islamic Culture: From Heyday to Decay

Islam, and its distinguished culture, played a prominent role in the renaissance of Muslims and their supremacy over other nations. Islam also played an important role in the Muslim civilization's heyday, the changing of their status quo and consolidation of their state. The Arab Islamic civilization could not accomplish all this except through dependence on Islam. By virtue of Islam, all the tribes in the Arabian Peninsula became united. The Arabs began their conquests carrying (only) their message with them. In less than a century after the death of Prophet Mohammed (pbuh), the Arabs established a state expanding to the shores of the Atlantic Ocean in the West to China's rural areas in the East. It extended from the Mediterranean Sea to the Indian Ocean [(1)].

The Arab's role was not restricted only to expansion in this vast spot of the world, but they accorded these areas a new civilization that took a share from previous ones and added to them. In spite of the absence of civilizational contacts or heritage between these nations, still it did not lose its creative potentiality, manifested in the supremacy of the Arab Islamic culture [(2)].

Islamic culture was able to make many achievements in the intellectual and material fields. That happened when many parts of Europe were living under the reins of chaos and backwardness. As soon as things settled down, Europeans began studying Arabic books. Through this process, they learned the foundation of rebirth from an Arabic Islamic perspective. This led to the liberation of European minds from the illusions of the Middle Ages. This paved the way for the modern European Renaissance. It is regrettable that at the time when Europeans were studying and making use of the achievements of Arabic Islamic civilization, disasters began to fall on

(1) Jamaal Zakariya Qaasim, 1981, «Achievements of Islamic Civilization», in: Arab Society, United Arab Emirates Publications, 1st Ed., 1989, p. 265.
(2) ibid.

the Arabic Islamic nation. By the onset of the modern era, it was suffering from a great deal of stagnation and backwardness, while Europe was enjoying an era of renaissance and progress [(1)].

We have reached the regrettable significant reality whereby Western hegemony has extended over the other non-Arab and non-Islamic peoples on all continents. The success of Western hegemony has led to an increased sense of self-confidence. It has led to a degree of arrogance, looking down upon others, and believing that their success and progress shows how their culture excels all other cultures, especially the Islamic civilization and culture. In fact, competition has reached its maximum since the friction between the two civilizations began, and it has culminated in defiance and conflict that takes different shapes, either through wars or hegemony over markets or invasion of culture and thought[(2)].

The Arabic Islamic culture was looked on as an enemy by the orchestrates of the sceniaro of the future when the ideological conflict between the West and the Soviet Union ended, as if a conflict is necessary for US survival. Perhaps the pretexts for this scenario are ready, in spite of the fact that it is wrong to pollute cultural world, as it has polluted the environment. They want to wage a civiliztional war as they waged the previous so-called ideological Cold War[(3)].

Huntington tried to prove that the end of the Cold War, which fuelled the ideological conflict, does not mean the end of the conflict, but rather taking of the conflict to the cultural arena. Instead of the line of confrontation as was the case in the cold war being between the followers of social beliefs and opposing politics, irrespective of the culture of these followers, the line now mainly traverses cultural differences. The struggle between different cultures was the main source for contemporary wars, if we look at the increasing defiance manifested by the Islamic World towards Western culture and politics. Huntington meant by this analysis to warn the West that the conflict is not yet over, rather, it has hardly begun, despite the fact that it is no longer an economic or political conflict. It is a conflict

(1) Ibid., pp. 290 - 291.
(2) Salaah Abdul-Mut'aal, «Future Development ...Towards replacing Islamic Culture», Dar Al-Sharq Al-Awsat Publishing, 1991, p. 12.
(3) 'Alyaan Al-Taalby, «A Critical View for Cultural Development in Arab Lands», in: Contemporary Muslim, Vol. 87, No. 22, Feb. – April 1998, p. 180.

between values, principles, concepts and views. In other words, it is mainly a conflict of cultures. He pointed especially to the creeping danger of Islam with its culture and extreme beliefs. He also pointed out the threat of a possible coalition between the Islamic world and rising Chinese world [1].

Upon admitting the threat posed by Islam in being the only ideological enemy facing the New World Order liberal democracy is proud of its victory over Communism, theocracy, aristocracy, monarchy, despotism, fascism, and nazism, Fukoyama attributes this danger to the nature of Islamic thought, more than political or military power. The message of Islam, as stressed by Fukoyama, is of a comprehensive nature. It addresses all people as human beings and not as members of an ethnic group or special nationality.

As Fukoyama believes, Islam at present has defeated liberal democrats in various parts of the Islamic world. It represents a big threat to liberal practices even in countries where it could not take power directly. If Islam is able to prevent the spread of liberal democracy in the Islamic world, its threat to the New World Order will take a more dangerous position, threatening the world order in its own territory[2].

Within this context Islam and terrorism become two faces of the same coin. Rafael has claimed that Muslims believe murder is legitimate, adding that, «we cannot describe as tolerant those religions that settle differences by execution ... Indeed Islam is the source of 90% of organized world terrorism.» [3]

Thus, we find that Arab Islamic culture is facing many dangers and challenges due to globalization of culture. Nevertheless, the effects of globalization of culture are not restricted to expansion of the possibilities of interaction between historical cultures. Rather, it harbors many dangers and challenges that all cultures grouped together cannot stand up to nor answer to positively. Among these dangers are:

1. **Deepening of the dynamic of cultural dominance** or cultural imperialism, coupled with consolidation of the hegemony and values

(1) Burhaan Ghalyoon, "Globalization and Cultural Dialogue", in "The Future of Arab Civilization in the 21st Century", Arab Educational, Scientific and Cultural Organization, Tunisia, 1998, p. 8.
(2) Ali Shaamy, "Islam in the World order" in: Middle east Affairs, Vol 34, October 1994, pp. 33–34.
(3) Ibid., p. 35.

of the big cultures, which utilize modern communication technology and dominate the vast and unlimited space of the New World.

2. **Triggering of identity crisis and self-identity problem**: not only this but determining others self. As the influence of the dominant cultures increases in vast and unlimited space, the influence and weight of national cultures diminishes.[1] This comes from exposure to a flood of behavior patterns and Western values via satellite channels and Internet, with all the repercussions inherent in this. Additionally, there occurs the adoption of values and behavior that are not compatible with genuine Arab values. This pose great social danger threatening Arab families culture in general and both sexes of the younger generation in particular.

3. The cultural invasion takes other forms that are no less dangerous, like **stripping the Arab world of its scientific and creative talent** by encouraging them to emigrate to the West. This phenomenon, known as brain drain, empties the Arab culture's achievements and contexts by raising unfounded doubts to these scientists, thinkers and artists, belittling their accomplishments and the value thereof. The West attributes any success of these Arabs to the influence of Western civilization, or claims that they are not Arabs. Unfortunately, many Arab intellectuals, who then repeat them, without knowing the dangerous aims, believe these claims[2].

The socioeconomic situation suffers from many problems including:

1. **Slow development performance**: This is reflected in various statistical and demographic indicators. It comes to light in low agricultural productivity and the preponderance of imports over exports. Individual income rates have dropped and the standard of living has tumbled. There is an aggravation of a large number of economic and social problems in various social sectors, whether urban or rural.

2. **Increase of economic and social problems**: Chief among these are environmental pollution, poverty, disintegration of the

(1) Ibid, Burhaan Ghalyoon, p. 13.
(2) Abu Zaid, ibid., p. 465.

family, unemployment, rising crime rate and diversity of crimes, deterioration of basic services, and failure to meet the basic educational, cultural and needs of the individual.

3. **The change of status among Arab countries from producer to consumer countries**, and the widening of the gap between them and the developing countries in such areas as science, technology and economics.

4. **Undermining the entity of the family in terms** of its components, underpinnings and values that govern its relationships and determines the criteria for the different duties of its members. These values govern interrelations, and the basic factors and standards of these values determine the jobs carried out within the family structure.

Additionally, the Arab Islamic nation is facing several other challenges, the most important of which is the result of the scientific and cultural revolution. Also there is the relationship between higher education and technological advancement. On the one hand, technology development leads to changes in education (at least to that part that meets labor market), its methods and tools. On the other hand, meeting higher education developmental requirements leads to changes in the development of technology, its interests and courses. This spurs quick application to put forward a research plan to supplement a comprehensive integrated plan that was based on previously determined goals and programs. This then relates to Arab development projects that do not just stress copying and imitating foreign research and development, which has its own aims and goals. Science's developmental role should be changed and used to serve development efforts. Scientific research programs must be designed to start in the lab. Once proven they should immediately be used in the field [1].

If this is the reality of the deteriorating Arab Muslim society, are its causes associated with Islam and/or its culture? Is there a way or a means to change the status quo and face the challenges? We will deal with these issues in the next chapter.

(1) Maithaa' Al-Shamsy, «Priorities of Scientific Research in the Arab Nation», paper presented to the conference: «Priorities of Scientific and Technological Research in the Arab Nation,» Sharjah, UAE, March 2002, p. 14.

CHAPTER 3

Islamic Culture: Possibilities of Changing the Status Quo and Facing the Challenges of the Future

The facts presented in the two previous chapters have brought to light the essence of Islam's message, as well as its content. This is reflected in Islamic culture with its distinguished elements and its unique characteristics, embodied in its many features. Early Muslims understood this message. They carried its flag with competence. They executed its content with honesty and sincerity. Therefore, they acquired supremacy both regionally and internationally. They were able to establish a cohesive social structure and a strong state with distinguished political and economic systems. Individuals and groups were provided for in peaceful and stable conditions. Muslims were able to establish a cohesive social structure and a strong state with distinguished political and economic systems. Individuals and groups were able to deal with others with tolerance, without fanaticism. They were also able to use the sources of Islamic culture wisely, and thus they were able to achieve great advances in scientific and intellectual fields, which affected other civilizations and cultures.

However, the present situation is totally different. The present era proves that the Arab Muslim societies suffer from several social and economic problems. Their identity is now under threat, their strength has changed to weakness, and they have changed from producers to consumers and from inventors to cringing satellites. This is especially clear in the scientific and technological fields. Now they are in a serious dilemma, confronting the effects of globalization and the contents of other cultures. They are in a position where they must defend their identity and clear up the image that the West portrays of Islam, in which Islam is depicted as a religion of fanaticism, terrorism and extremism. Can they achieve this? Let us deal with this in the next few paragraphs.

Objectivity requires us to ascertain several factors:

- **Islam does not cause the deterioration and the problems faced by Arab societies**. They have no relation to the content of Islamic culture, especially concerning intellectual consistency, as reflected in the positive values brought by Islam to support and build the family structure, economics and politics. They are related, however, to the wasting of these contents and neglect of performance and subordination to Islam and/or its culture.

- **The causes are not due to the sources of Islamic culture**. These sources, Qur'an and Sunnah, are eternally applicable to all places at all times. The early Muslims who followed the Sunnah were able to achieve a comprehensive renaissance and make astounding changes. The causes are due to their abandonment of these sources and reliance on imported references from other societies as directives for individual and group behavior, and as guidelines for organizing society and its politics.

- **The reasons that led to the distortion of Islam's image are not due to Islam's message or the content thereof.** Islam is not a religion of terrorism. It does not call for fanaticism, but instead it is a religion of tolerance, calling for love and peace. However, the reasons are due to several factors such as religious illiteracy, the economic and social decline from some extremist groups, and the exacerbation of ethnic and sectarian conflicts. In American and European societies, it is also attributed to ignorance concerning Islamic affairs and the lack of a deep understanding of Islamic culture and its unique characteristics. Additionally there is deep hatred of Islam by some intellectuals and some individuals and groups within these societies.

- **The causes of economic decline in the development sector, its low output, and the problem related to cultural identity are not due to the nature of Islam or its culture**. How then did the early adhere to their identity and embrace it?

There are many reasons, among which are the following:

Islamic principles were not applied to bring about social and economic resurgence. Such principles call for change along the path of thinking and creativity, utilization of various resources, respect for work, and appreciation of achievement and production. They call for avoiding excessive consumption, sound planning, and preservation of property and maintenance of wealth. More important than these are the qualification of human resources through theoretical and practical scientific education, the values of social integration, cooperation between individuals and groups, cooperation among groups, equality, social justice, honesty, integrity and dedication, etc.

Added to this: The absence and slackening of the role of educational, media and cultural institutions, and the planning of their programs on a rational Islamic basis. Such would be unrivaled towards making the connection with their religion, purifying their souls, nurturing their minds and strengthening their faith. Our point of view is supported by Al-Taliby, (1) when he points out that we in the Islamic world should utilize modern Western communication equipment for our own culture. But if we use it to dissipate Western culture, we will be participants in the destruction of our civilization by ourselves. This is regrettably what is happening now in most of our satellite channels. In addition, other media present only poor quality programs. The future of Islam depends on the extent of its connections to sources, as well as on how we nourish our minds and souls with it. We must consider it as the driving force behind history and civilizations. Due to the strength and overwhelming power of Western media, history demands a good deal of effort and continuous campaigns lest we vanish from the face of the Earth. If we cannot excel in this globalization era, at least we should keep our dignity and the important aspects of our cultural sources.

For these reasons, we affirm that the upside down picture of the present was not drawn by Islam, or by its distinguished culture. Rather, the culprit is the way Islam's principles and concepts were used.

---

(1) Ibid., Al-Taaliby, p. 72.

- Thus, the responsibility for changing the status quo and facing present and future challenges is the responsibility of Arab and Islamic societies, individuals, groups, institution, whether at the regional or international level. They must be guided by the Islamic principles, and the components and characteristics of Islamic culture, all of which have been referred to in Chapter 1.

Among the challenges that must be faced are:

- **Protection and defense of cultural identity**, its adoption and preservation.

- **Changing development performance for the better**, and solving the social and economic problems facing society.

- **The need to interact with other cultures**, while dealing with the economic and technological changes brought on by globalization.

- **The need to correct the distorted image of Islam depicted by the West.**

The question remains, how can we make use of positive aspects of Islamic culture to accomplish this?

The answer to this question requires a number of articles. In the following paragraphs, therefore, we will tackle some issues to shed light on them. These issues are crystallized in the following:

First: Islamic culture has the ability to confront attempts to invade, disfigure or rob it. It refuses all attempts to wipe out Islamic identity or to tarnish the features of Arab culture. Modern colonization failed in this endeavor, e.g. the attempts of the French, the Jews or the Bolsheviks. The other characteristics of Arab culture, notably flexibility and dynamism, helped maintain Islamic identity, by adhering to authentic values and the principles of Islamic faith.

Here we affirm that the culture propagated by globalization is in fact the culture of Western capitalism. Despite what we have mentioned earlier, it is now the dominant culture. Maybe we should say it is the victorious culture. Nevertheless, the contents of its values

are materialistic, and human life absolutely will not achieve righteousness under this umbrella [1].

A nation's cultural identity is supported by the deep-rooted civilization to which it belongs, and the history of that civilization. Thus if a nation imitates a widespread and dominant cultural model that does not imply that it has fallen prisoner to the imitated model. Nations very soon are fed up with imitation and go back to their deep roots. This is especially true when the dominant cultural model is flimsy and one dimensional, whereas the human being is a complex creature. His foundation is found in his spiritual dimension as opposed to the material dimension represented in his body.

Therefore, we can point out with certainty that, in spite of this contradiction in goals, nothing prevents civilizations from interacting in the scientific and work fields. These may be the limits of interaction between Western and Islamic cultures. Such interaction does not strip the Islamic culture of its identity. When Islamic civilization interacted with Greek civilization, it did not lose its identity. Also, when Western civilization interacted with Islamic civilization, the Islamic civilization then advanced scientific systems did not strip Western civilization of its identity.

A civilization loses its identity when it gives up its main goals. This is where Islamic and Western civilizations disagree. Islamic civilization aims mainly at spiritual and internal advancement, whereby spiritual and moral values outweigh the values of material benefit. Western civilization is dominated by exaggeration in material benefits in all aspects of life. Religious and moral existence is a purely natural disposition that should not have any connection with actual life.

Given this contradiction between the goals of the Islamic and modern Western civilizations, Islamic civilization's present style can neither adapt nor surrender itself to its counterpart. In other words, as we mentioned earlier, adaptation stops at the work and scientific

(1) Mustafa Al-Nashaar, «The Philosophy of Culture», Dar Al-Quba Printing, Publishing and Distribution, Cairo, 2000, p. 59.

use. The field of social and cultural organization is a separate issue that should not be subjected to blind imitation of the patterns of relations within Western culture or civilization [1].

Second: We have affirmed that the Islamic culture is dynamic and enjoys mobility. Additionally, it is prone to development and renewal in several ways. It is neither secluded, nor confined and thus it thrived, grew and developed. It did not reject innovations just because they were innovations, nor did it reject creativity just because it is alien. Rather, it selected suitable innovations that suited particular needs, e.g. many forms of art were produced that achieved steadfastness and modernity. For Arab culture to be active and competent, it has to interact with other cultures in order to participate and contribute without any isolation and without any hastiness to the outside. If this happens, the Arab Nation will have influence on current world affairs. It will influence international trends, especially those of war and peace, and those of development, education, and economics at the international level. Cultural interaction is an opportunity for the Arab Nation to participate in international activities, and provide a distinguished and prominent position among other cultures. Additionally, it gives rise to the Arab Nation to maintain its steadfastness, providing for positive coexistent [2].

In this respect, we affirm that the rebuilding of the present culture does not stop at rejuvenating its heritage. This goes especially for the positive components, which enhance progress, call for adoption of its elements, and outline the course to fulfill it in all fields. At the same time, and with the same forwardness, Arab mentality should be open enough to receive the product of various contemporary cultures, without fear of falling into their clutches or being absorbed into them. As long as we have our strong, vivid and inspiring heritage, there should be no fear of assimilating into other cultures or losing our

(1) Abdul Mut'aal, ibid., p. 27.
(2) Mohammed Izzat Abdul Mawjood, «The Arab Cultural Strategy: Conditions and Requirements for its Execution», in: «Seminar on Arab Culture: The Status Quo, and Prospects for the Future», Faculty of Humanities and Social Sciences, Qatar University, Doha, 1993, p. 669.

identity. Intellectual identity and civilizational identity meet, interact, intermarry, and impregnate each other all the time without the passing away of a strong civilization into another one of the same strength and firmness [1].

Third: Islamic culture possesses the ability adjust to the prerequisites for development, due to the fact that Islam has a non-idealistic middle of the road vision. It encourages thinking and contemplation. It urges people to know each other and associate with each other. Here we stress the effectiveness and importance of dialogue between civilizations. However, effective and positive dialogue requires understanding the essence of a civilization as a forefront to understanding another's civilization, and the opposite is nearly true as well. This understanding does not come about by singing the praises of the essence of the other civilization nor through satire. It requires study and examination of the civilization, its essence, strength, potential and the obstacles preventing its renewal. This again requires understanding its potential and capabilities, and its strengths and mobility. Additionally, dialogue with other civilizations, especially Western civilization, is not an option but a necessity for renovation itself, and the control of its factors. We now wish to affirm the following:

1. Western civilization is not homogenous in absolute terms. It has intellectual and technical aspects that need to be considered that are necessities for using it. However, it is not an absolute evil as some people portray it [2].

Here we affirm that the Arab Muslim intellectual must look at the facts «from its broad human perspective so as to understand his special role and the role of his culture within a universal context». He must be prepared to initiate dialogue with other cultures. This dialogue will maintain his existence and develop his culture to reach the stage of genuine interaction, as opposed to submission and

(1) Al-Nashaar, ibid., p. 165.
(2) Abdul-Mu'ty, ibid., pp. 255 - 256.

resignation. This dialogue is to be a means for progress as opposed to staying on the sidelines of history.

2. Globalization can strengthen our determination to look for new methods to establish our roots and affiliations. The world is not free of all the various forms of conflict. Every civilization defends its existence and makes use of other civilizations. The degree of struggle may vary, but the gist is the same. The road to safety does not lie in withdrawal or surrender to the status quo. Why not think of a strategic order for practical comprehensive development in planning and execution to raise our status to that of a civilization? [1]

In this respect, we agree with the view [2] that confirms that the fear of Arab countries from globalization is because they suffer from economic and cultural problems caused by disunity, splits and the absence of planning, coordination and cooperation. It is also because Arab countries have failed to interact with technology. Additionally, their national policies fail to aim at development and establishment of qualified cadres and local cooperation.

We, the Arabs, have a decisive responsibility to interact with globalization. We have economic and human strengths. We have a great cultural and civilizational heritage, which can help us establish a project, or prepare an integrated Arab policy (economic, political, social, cultural or informational).

This would enable us to compete with and influence other cultures and civilizations. This is not something strange for Arab Islamic culture. How many times, as mentioned before, was it affected by a neighboring culture or civilization during the last 1400 years, while still maintaining its Arab and Islamic nature.

3. Dealing with modern Western culture in the optimum way must be based on getting rid of our educational and social drawbacks, the most important of which are tying ourselves to the past and

(1) Al-Taliby, ibid., p 195.
(2) Mohammed Siddiq Mohammed Hassan, «Arab Culture and the Challenges of Globalization,» (under print), in: Education, March 1999, p. 81.

sanctifying it. Additionally we lack positive effectiveness because we apply demoralizing restrictions, checking free movement. This leads to alienation and inferiority complexes culminating in backwardness. All these negative features of Arab Islamic culture have to be cleared up first. There is no way to get rid of them other than through self confidence emanating from our pioneering role in the history of civilization. The ability comes from our determination, and united will, to accept the challenge and interact positively with the modern age culture, without fear, apprehension, or a feeling of inferiority and/or confusion (1).

Fourth: It is possible that the benefit from Islamic culture and its sources is in the development of the educational system and in this way we could modernize the social reality, achieve better performance in the economic sector, strengthen the family as a social structure, modernize the Arab personality, and prepare the best Arab resources. These facts urge us to affirm the following:

- Education must create scientists, provide inventors and cultural experts, because science has become a mainstay of life. This is a necessity that enables scientists in pursuit of important matters in cultural development of their inventions and creative works. If we refer back to the science curricula, we will never find a setting for scientific thinking methodology, nor research and exploration procedures. Thus, it fails to prepare inventors or artists, but produces copiers of the science of other nations and maintainers of the science of previous nations. It is a copier and maintainer culture (2).

- Education must polish the soul and instill virtue in society. This moral function is very important for culture because the spiritual and moral aspects of culture are no less important than the material aspect. If education slackens in its moral duty, the spiritual and moral side of culture weakens. Our Arab Islamic culture has affirmed the importance of these aspects. Muslims consider every science that

(1) Al-Nahsaar, ibid., p. 169.
(2) Abdul Mawjood, ibid., p. 693.

neither brings good nor calls for moral excellence a sterile science. Embracing it is a sin for which man is punished[1].

- Education has to teach the values of productivity and love for all types and forms of work. It must instill in society important economic values like respect for public property, striving towards perfecting production skills, continuous training to polish these skills to keep up with scientific and technological advancement and the necessities of time. Education is also responsible for teaching development trends that are needed by society, such as getting rid of consumerism, waste in consumption, and abuse of available resources. In return, Arab citizens need to learn how to economize expenditure, family planning and how to run family affairs. If education succeeds in performing its economic function, culture will have accomplished one of its strategic goals, which is comprehensive development [2].

Education contributes to instilling what is referred to as the performance culture by providing knowledge efficiency. Throughout history, no nation has risen unless its material, scientific and technological, intellectual, or spiritual point of reference was performance culture. The future, with its definitely increasing demands for efficiency is permanently devoted to the notable performance culture as long as knowledge is being acquired and skills are being built. These are neither given nor conferred, nor do they fall by chance from the sky. This is the critical path in the age of globalization and sustainable development (on equal bases). It governs all other paths that oppose it, being the only bridge for partnership with globalization.

Therefore, future horizons are pressing in an unprecedented manner for the insertion of building performance culture into the priorities of future basic education program. How wonderful it is that this particular case takes us back to our Arab Islamic civilization

(1) Ibid.
(2) ibid., p. 694.

more than anything else does. No religion other than Islam incites people to perfect their work and make such perfection a standard of comparison between people. It even upgrades this to the standard of 'jihad' or holy war, and there is no civilization built on unrestricted human performance like the Arab Islamic civilization. In conclusion we have to stress the fact that modernization of the Arab personality entails the process of purifying this sacred credo of any blemishes or shame which out of ignorance or out of love of this world or on account of both, have become associated with it[1].

It also demands the return to pure Islamic sources, e.g. Qur'an and the Sunnah of the Prophet (pbuh), his esteemed biography, and the acts of his companions and the khalifas. These must be under the direction of scholarly interpretation. There must be compatibility between the authenticity of faith and the true essence of Islam, which states that there is one deity. Further, there must be compatibility between knowledge and science, justice and equality, receptiveness and power. In addition, compatibility between prosperity of the earth, contemplation about the features of the universe and exploration of its secrets, all of which are proof of Allah's power.

Islam calls for respecting the human being, honoring him, and welcoming life with hard work. All these values help us to break into the future.

The image that the enemies of Islam insist on propagating must be corrected. Islam is innocent of all their impressions. There are, in the Islamic world, some that aid, in good faith, in the growth of those accusations. Thus non-Muslim's understanding of Islam is not biased, but the interpretation of the Muslims themselves is [2].

(1) Mustafa Hijaazi, "Globalization and Future Education", Humanities Magazine, Issue 2, Summer 1999, p. 36 .
(2) Mohi El-Din Saabir, «Some Issues of Contemporary Arab Culture», Arab Educational, Scientific and Cultural Organization, 1987, p. 84.

The Historical Cultural Experience

By: Dr. Sheikh Naasir bin Sulaiman Al-'Umar(*)

Our vision of the nature and character of nations and races must be objective. It must not be affected by influences on these nations over which they had no control. Whoever embraces Sharia and Islam is better than all others, but he is only superior to the degree that he practices what his belief requires. And whoever gives preference to the Arab, does so because of their noble character that sharia has perfected.

The Inhabitants of the Arabian Peninsula(1) have enjoyed vast historical resources and a cultural heritage for centuries. They should be learning lessons from it, to proceed forward with their civilization and mission.

On the Arabian Peninsula we find the Mother of Towns (Mecca), the House of Allah, The City of the Prophet (pbuh) and his mosque.

(*) Propagandist and Academic Researcher, (Kingdom of Saudi Arabia).

(1) His Eminence Sheikh Bakr Abu Zaid, may Allah save him: «From the West: the Qulzum Sea. Qulzum is the name of a town on the western shores of the sea named by the Ethiopians. It is now known as the Red Sea. From the South: The Arabian Sea, and it is also called the Yemen Sea. From the East: The Basra or Arabian Gulf. These above-mentioned borders from three directions are agreed upon by the scholars, narrators, historians, geographers, etc. The Northern border: The northeast of the Red Sea Coast and the areas near it, i.e. Syria (Sham), Jordan and Samaa in Iraq, and the border is not inserted in this limitation here.» *Characteristics of the Arabian Peninsula*, 2nd edition, 1418 A. H. pp. 17 – 18.

Between his house and his rostrum is a garden from the Gardens of Paradise [1].

In Tayba is a trace of the Prophet and a place
Radiant, the traces were wiped out and faded away.
But the verses from the holy house were not effaced,
From them the radiant Pulpit of Guidance emerged,
So clear are the verses and eternal the characteristics
And a house for him, in it a prayer rug and mosque
And rooms, which in their midst came down
Light from Allah, illuminating and igniting
Knowledge that is never eradicated from the place, oh you listen!
Decay may come to it, but its verses renew.

On the peninsula, there were the rightly guided khalifas, the Helpers of the Prophet (pbuh) (Ansar) and the Emigrants (Muhajireen). On it were gathered the banners of Muslims and religious affairs were strengthened, and also rituals, sites, times and places:

When desire moves us we are troubled by its shaking
To the *Shu'ub* the nomads are the trouble of *Araqim*
From the east winds they stand slanted
From their generosities they are presented with calm
And the important men look down
Until they show me their goodness, passing the fresh winds.
Did I blow the winds gently or not? because
They present those hills and features.

Additionally, it is a poetic peninsula. It has been mentioned by great poets and studied by literary critics. You find it mentioned in their books such names as: Zamzam, Al-Hateem, Wadada and Ashdakh, Madaafi' Al-Rayyaan, Shamareekh Radwa, Barqata Sahmadi, Haumanat Al-Darraaj, Taqadamat Fal-Jibsi Fal-Soubaan, Hajr and Jawaatha, Idham and Al-Jawa', Tihaama and Al-Hijaaz, Al-'Aroud and Yemen, and Al Yamama and Rumaisa'a. In short, the whole of Najd:

(1) Sahih Bukhari, Hadith 1195; Sahih Muslim, Hadith 1390.

Although I split from Najd and its people
Inside I burn for Najd
I left in the night over passion and in the morning
And I passionately morally love their characters from honor.

If we continue mentioning what was in their poetry, this essay will be very lengthy, because where is the place they didn't mention? What Antara said will suffice:

Did the poets leave Mutaraddin?
Or did you find the place after losing your way?

You will find in many examples of poetry, the names of the families and tribes of Arabia. Their character and other details related to them are also mentioned.

Additionally, old civilizations had great influence on Arabia. Among the interesting facts is that the first human civilization started there and populated it. That was when Adam (puh) built the Holy House of Allah [(1)].

For the first house placed for humanity was in blessed Bakka. The All Knowing, Most Honorable (Allah) in the Qur'an mentions information about the Arabian Peninsula that was not mentioned

---

(1) Ibn Hagar mentioned in 'Al Fath', about the one who first built the Ka'aba, that it was Adam, or the angels, or Seth, Adam's son. Then he said: «The first is more correct.» Al-Suyuti in Elucidation of Al Nisai, commented on the hadith saying: «I asked Prophet Mohammed (pbuh) which mosque was built first. He replied, «**The Holy Mosque**». «I asked him then which.» He replied, «**Al-Aqsa Mosque.** » I said, «What is the space between them?» He said «**40 years.**» Qurtubi said there is a problem since the Holy Mosque was built by Prophet Ibrahim as mentioned in the Qur'an, and the Aqsa Mosque was built by Prophet Suleiman as quoted by Al-Nisai in an authenticated hadith from ibn Omer. There is a long period between Suleiman and Ibrahim. The historians claim it to be over 1000 years. He said the confusion increases by saying that the verse from the Holy Qur'an and the hadith do not prove that Ibrahim and Suleiman built them, but that their work was renewal for someone else who put down the foundation and started building. It is quoted that the first to build the Holy Mosque was Prophet Adam. Based on this, it is possible that one of his sons built Al-Aqsa Mosque 40 years after him». I said: «Adam himself also built it»
Al-Haafiz ibn Hagar, in his book «The Crowns» by Ibn Hisham said that when Adam built the Ka'aba, Allah told him to travel to Jerusalem and build Al-Aqsa Mosque. He built it and worshipped in it. In the "Book of Mosques", there is a chapter mentioning which mosque was built first, in Hadith No. 689, Nisai, with explanation by Al-Suyuti 2/362, 5th Ed., Dar Al Ma'arifa, 1420 AH.

about other nations and civilizations of other regions. For those places were dominant at one time, but then disappeared.

It is clear that the Arabian Peninsula is a land of miracles and prophets. It is a land of divine revelations. It is the land of Sheba, the Dam of Ma'arib, the Great Throne, the Well of Mu'atala, the Castle of Mashid, Land of 'Aad, the unparalleled city of Iram, the people of Thamood who cut through the boulders of the valley, the Companions of Al-Rass, and the Companions of the Aykah, and the Companions of the Trench, the grave of Prophet Hud, the Call of Ibrahim, the Hijr of Salih, Madyan and Shu'aib, the breeding grounds of Ismail, safe haven for Musa, and the cradle of Mohammed (pbuh) and his brother prophets and messengers and his grave:

Blessed be you, oh grave of the Prophet! And blessed be you
That hosted the rightly guided and sound one [1].

The Arabian Peninsula was the land for the best of mankind. It holds their remains under its surface.

In spite of this, the Arabian Peninsula is very large in area. A huge region, it is the largest region in the area and the most sacred and honored towns are found there. «**Your Lord creates and chooses as He pleases.**» *(Al Qasas:68).*

From far-reaching wisdom he ordained her
So she must be praised.

Historians and geographers, etc. favored the Arabian Peninsula over other areas. Al-Hamdani said, «The most favored inhabited place runs from the Northern Division to the Great Peninsula ... and is called the Arabian Peninsula.»[2] And Al- Qalqashandy said,: «On the Arabian Peninsula, at the center of human habitation, are its fairest and most favored places, inasmuch as the Ka'aba is there...»[3]

(1) This verse is from an elegy by Hassaan - the poet - (puh) whose prelude is: «In Taiba there is a trace of the Prophet. and a place».
(2) A description of the Arabian Peninsula, p. 3, Al-Hamaadani.
(3) The Ultimate Goal in the Knowledge of Arab Genealogy, by Abi Al-Abass Ahmed Al-Qalqashandy, Dar Al-Kitaab Al-Masri with Dar Al-Kitaab Al-Lubnany, reviewed by Ibrahimi, Al Ibyaari.

Al-Maqdisi, in his book «The Best Features» said, «It is the largest of the regions in the area. It is the most spacious and has the best soil. It has the most sacred and the most honored towns. »[1]

The Arabian Peninsula is the best of countries and the noblest. Sheikh Abu Bakr Abu Zaid writes, «The abundance of names indicates the nobility of the named. This Peninsula has many names all attributed to the Arabs and no one else.»[2] It is called the Arabian Peninsula, the Land of the Arabs, the Country of the Arabs, Arab Lands, etc.

Another criteria of its esteem is the number of books written on it. Sheikh Bakr referred to some of them, but what has been written exceeds what he mentions[3]. Here we refer to the individual books written about the Arabian Peninsula, showing their various interests:

1. The Arabian Peninsula, by Al-Asma'ai.
2. The Arabian Peninsula, by Abi Sa'ad Al-Sirafi.
3. The Peninsula of Islam, by Sheikh Salman Al-Ouda (pamphlet)
4. The Peninsula of the Arabs; the Cradle of Human Civilization, by Mohammed Ma'aroof Al-Dawalibi.
5. Looking Glass of the Arabian Peninsula, by Abi Ayoub Sabry Pasha.
6. The Inhabitants, the Economy and Labour of the Arabian Peninsula a Century Ago, by Ahmed Alyahia Arabi
7. The Geography of the Peninsula, by Mahmoud Abul Ila.
8. The Geography of the Arabian Peninsula, by Omer Rida Kahhala.
9. Journeys Across the Arabian Peninsula, by John Lewis Borkhat.
10. The Arabian Peninsula Before Islam, by Burhan Eldin Dalo.
11. Ancient History of the Arabian Peninsula and Prophet Mohamed (pbuh), by Abdalla Al-Uthaimin.

(1) «The Best Divisions for Distinguishing Regions», by Al-Maqdisi .
(2) See «Attributes of the Arabian Peninsula» by Sheikh Bakr Abu Zaid.
(3) Ibid., p. 120.

12. The Arrival of the Tribes to Prophet Mohammed (pbuh) and Propagation of Islam in the Arabian Peninsula, by Hassan Jabr.

13. The Arabian Peninsula: Destiny of a Land and a Nation, by Mohamed Walid Dada.

14. The Arabian Peninsula, by Mahmoud Shakir. A collection of books, each chapter or group of chapters was made from a book.

15. Mistakes in History that Must be Corrected: The Arabian Peninsula, by Mohammed Abdul Hadi and Wafa'a Mohammed.

16. Glimpses from North of the Arabian Peninsula in the Middle of the 19th Century, by George August, translated by Samir Al-Shibly.

17. The Land of Miracles: A Journey through the Arabian Peninsula, by Aisha Abdul Rahman.

18. The Arabian Peninsula in the Modern Age, by Salah Al-Aqad.

19. The Arabian Peninsula: Home of the Arabs and the Cradle of Islam, by Mustafa Murad Al-Dabbagh.

20. Glimpses into the Development of Thought on the Arabian Peninsula during the 20th Century, by Fahd Al-Mubarak.

21. The Arabian Peninsula in the 20th Century, by Hafiz Wahba.

22. Modern Renaissances on the Arabian Peninsula, by Mohammed Abdulla Madi.

23. My Observations of the Arabian Peninsula, by Ahmed Hussein

24. Uncovering the Arabian Peninsula: Five Centuries of Civilization and Science, by Jacqueline Perin, translated by Qadry Qala'aji.

25. Studies on the History of the Arabian Gulf and Arabian Peninsula, by Sheikh Ibrahim Al-Shaykhali.

We have failed to mention what has been written on its geology and topography but what has been stated is sufficient. Visual recordings, sessions, and essays is specialized magazines that have been written on the peninsula are too many to be counted. Enough said with no further elaboration.

The Arabian Peninsula and its Relation to Arab Superiority

Ask us about our good qualities. Indeed, we are Arab
Our motto is 'glory', It loves us and we love it.
Arabism is a term, when used it implies
The East, and the letter 'Dhadh' and Islam.

Scholars have taken the decision that Arabs are the heads of the Islamic Nation and the forerunners to noble deeds [1]. They are more favored than Persians are [2]. They are more favored than non-Arabs are [3]. They are more favored than all other nations together[4].

The Sheikh of Islam said, «Due to this, Abu Mohammed Harb ibn Ismail ibn Khalaf Al-Karmani, the friend of Imam Ahmad, in his description of the Sunnah said:

This is the school of thought of intelligent people, those who follow hadith and the correct sunnah. This includes many followers, as well as the scholars of Iraq, Hijaz, Al-Sham, etc. Any one, who dares to deny anything from this school of thought, or defame its scholars, should be regarded as a religious innovator, an outlaw and as having gone astray from the program of sunnah and truth. This is the School of Thought of Ahmed, Ishaq ibn Ibrahim ibn Mukhlad, Abdullahi ibn Al-Zubeir Al-Hamidi, Sa'id ibn Mansour and others with whom we sat and took knowledge.

One of the statements thereof is: Verily, faith is speaking, doing and intention.

He spoke at length until he said: "We acknowledge the Arabs' right, their proper manner, their virtue and their priority. Additionally we love them, in accordance to the hadith of the Prophet (pbuh):

(1) «Rare Extractions of the Prophet's (pbuh) Sayings», by Mohammed ibn Ali Al Hakim Al-Tirmizhi, Medina Library Scientific Press, p.106.
(2) Refer to the Interpretation of Al-Qurtuby, 1/141.
(3) Ibid., 4/263.
(4) Tirmizhi's Explanation of Al-Ahwasi, 9/379, by Mohammed ibn Abdul Rahman Mubarak Foury, Scientific Printing House.

«**Loving the Arab is faith, and hating them is hypocrisy.**» We do not agree with the nationalists and other vile people who do not like Arabs, and who deny their virtue. We regard their ideas as innovation and controversy." This talk is quoted from Ahmed himself. This is what he preached and the view held by most scholars» [1].

Al Karmani also said, «The Arabs are the most favored people and the Quraish are the best of the Arabs. This is the doctrine of the Imams, followers of the prophetic traditions and Sunnah».

The Sheikh of Islam said: «**Allah chose Ismail from the descendants of Ibrahim, and He chose Bani Kenana from the descendants of Ismail...**» hadith. Al-Tirmizhi said: «this is an authentic hadith. It follows that Ismail and his descendants are the best of the progeny of Ibrahim. It further follows that they are more favored than the descendants of Isaac. Isaac's progeny are the Children Israel, the most favored among the non-Arabs due to the fact that a prophet comes from them as well as the holy scripture (Torah). As the favor was established upon them, in the same way it can be established upon someone else»[2].

Before this he said, «The people of the Sunna and Jama'at believed that the Arab race was higher than the non-Arab. The virtue of Arabs, then Quraish, then Bani Hashim is not just because the Prophet (pbuh) was from among them, though this is a virtue. But the virtue belongs to their essence. Therefore, it has been confirmed, for the Prophet (pbuh) is the best in terms of self and lineage» [3]. Compilers have placed books and parts of the proof on the favor of the Arab. They should be reviewed[4].

The secret of the favor of the Arab over other people is found in their commendable attributes and noble manners. As Tirmizhi said:

(1) Exigency of the Straight Way, by Sheikh of Islam Ibn Taymia, 1/148. Also refer to p. 156 where he relates the statement on the favor of the Arab to all religious scholars of the Sunnah.

(2) ibid.,1/154.

(3) Ibid., 1/148.

(4) Ibn Qayyim, Allah bless him, Chapter in "The Proof of the Virtue of the Arab; Al-Maqdisi Masbook Al-Dhahab, "Virtue of the Arab, the Favour of Knowledge over the Favour of Lineage"; Al-Haythami "The Extent of the Pride of the Arab", an abridgement of Al-Haythami from a complete book by Haafizh Al-Iraqi.

«So the Arabs, through manners, are honored, how else could they be from the one tree, and it (the tree) is the 'Friend of the Most Merciful' (Ibrahim) »[1].

Sheikh Bakr said, «The Arabs are the carriers of Islamic Law to the rest of the people. They possess characteristics that were not possessed by any other nation throughout history. These include having excellence of mind, powerful memory, simplicity of civilization and laws, and non-integration with other nations»[2]. They are also «the best in following what is best, the closest to generosity, patience and faithfulness, they have self esteem, do not falter or adulate. They are not hypocrites, nor do they tolerate despotism or tyranny. One of the main characteristics of the Arabs is truthfulness. Even those who fought Islam were recorded for their truthfulness on several occasions» [3]. So how unfortunate how they have suffered a relapse after this rupture. They have changed their minds. They have become fascinated by an immature civilization with many shortcomings, which has replaced the noble deeds of a deep-rooted civilization.

The master of noble traits nurtures and builds them.
Alas, noble traits find a short supply of masters

The honorable reader is very much aware that two issues need to be considered concerning this high esteem.

First: The consideration of traits of nations and races is not influenced by external factors that affect these nations. Whoever is deemed good or proper due to his adherence to Sharia and religion is preferred to all others and is superior in carrying out his religious duties. The Arabs have been given preference because of their noble manners, an attribute that applies especially to them. Sharia was a completion of this attribute. So if any person were to adhere to

(1) Rarities of the Foundations in the Hadith of the Messenger, by Abi Abdallah Al-Hakim Al-Tirmizhi, p. 96 .
(2) Attributes of the Arabian Peninsula, by Sheikh Bakr Abu Zaid, p. 61, with a following summary.
(3) The Islamic Peninsula, by Sheikh Salman bin Fahd Al-O'adah, pp. 42 – 46, Copied from a summary.

Sharia, there would be no more preference of an Arab over the non-Arab, except by the degree of piety and/or righteousness[1].

Second: It is a general description. When favoring and comparing individuals, some are not going to fit the norm. You may find a non-Arab who is superior to some Arabs in his manners and characteristics, but when we generalize, Arabs are more favored

It is obvious from this report that the environment and the land on which a person grows is closely linked to his manners and traditions. The Arabs have known this relationship for a long time. This is why they sent their children to wet nurses among the Bedouins. Thus, they learned the eloquence of language while enduring the hardships of life. Abu Bakr said to the Prophet (pbuh), «No one is as eloquent as you are. » The Prophet (pbuh) replied, «**What could stop me? I come from the Quraish and I was nursed among Banu Sa'ad.**»

All this pushes the Arabs to send their children to Bedouin wet nurses. Abdul Malik ibn Marwan was quoted as saying, "The worse harm to us was the love of Al-Waleed, because the Al-Waleed speaks incorrectly, while Suleiman was eloquent. Al-Waleed was raised by his mother, while Suleiman and his other brothers lived in the desert, and were made Arab. Thus, they were disciplined and well mannered»[2].

This is one side. The other side is that there is a difference between those who enjoy an easy tender life and those who grew up in a harsh environment and had to endure austerity and its difficulties.

It was said:

Islam paved its way in the desert
So that every Muslim is a lion.

(1) This comes from part of a hadith found in the two most authentic collections. In Bukhari, The Chapter on Allah saying: «**In Joseph and his brothers were signs for the inquisitive.**»; In Muslim, No. 2526.

(2) Al-Rawd Al Anif, by Abdul Rahman bin Abdalla Al Suhayly, an explanation of «The Talk of Infants», 1/188, Library of Al-Ashar Colleges Publishing.

If their manners and character honor Arabs, the Arabian Peninsula environment has helped to create many of them, [1] and therefore it is more favored than other lands.

Arab Fondness for Various Towns on the Peninsula:

It is obvious to the reader that the original Arabs, who have dispersed throughout many towns, have their roots in the Arabian Peninsula, although a long period has gone by. Those who have studied these areas and regions have established this.

Al-Qalqashandy said, «I know that the Arabs' dwelling at the beginning were in the Arabian Peninsula»[2]. Contemporary researchers hold this view.

Al-Maqrizi said, «There is no disagreement that the Arab tribes that have filled the Arab countries, in spite of the huge area, all emanated from the cradle of civilization, the Arabian Peninsula» [3].

He also said, «There is no doubt that the primary depository on the Arabian Peninsula supplied the two parts of the valley with Arab stock since pre-Islamic times in the same source that supplied all the Western countries in Africa, and Al-Sham and Iraq in Asia»[4].

The Sheikh of Islam said: «In these lands there were the Arabs of the time of the Revelation and before it. Then after Islam, they lived in other areas, from the Far East to the Far West, in addition to the coasts of Al-Sham and Armenia, where the homes of the Persians and Romans…etc. Then these areas were divided into two parts: Areas in which the dominant language was Arabic, even among the common people, in addition to some changes in their dialect. These include Al-Sham, Iraq, Egypt, Spain, etc, and I think Persian and Khurasan were like this in older times. Areas in which a non-Arabic language prevailed, e.g. Turkey, Khurasan, Armenia, Azerbaijan, etc. These areas were divided

(1) Sheikh Bakr Abu Zaid mentioned in his book: «The Attributes of the Arabian Peninsula», 26 characteristics for the Arab and their peninsula., pp. 63 – 66 As reported in «Um Al Qura».
(2) «The Ultimate Goal» in: «Arab Genealogy», p.51.
(3) Explanation and Expression from Egypt about the Bedouin, p. 74, by Al-Maqrizi.
(4) ibid., p.95.

into: Arabic by origin, Arabic by transference, and Non-Arabic.

Lineage was also divided into three:

People of Arab lineage. They remain Arabs by tongue and home or by tongue only or by home only.

People of Arab lineage, and moreover, from the lineage of Hashim, and with Arabic tongue and home or one of these two.

People of unknown origin. They don't know if they are of Arab or non-Arab origin. These are the majority today, be they Arabs in tongue and home or in one of them»[1].

In other words, Arab lineage the world over stems from the Arabian Peninsula in almost all cases. Consequently, the Arabian Peninsula fascinates many people

Your heart wandered in the wind wherever you willed
But there is no love other than the first
How many domiciles on Earth does the young man habituate.
Yet his nostalgia is always in the first.

***

It is shameful for us, if the time has passed,
The disgrace of our fathers and grandfathers.

The Arabian Peninsula Object of Desire of Muslims' Hearts

The traitors reproached me for loving her,
Their complaints remove her disgrace from you.

Since the Arabian Peninsula was the place in which Islam descended, it was the forerunner, who embraced Islam before all other countries did. Immediately after the death of Prophet Mohammed (pbuh), Allah opened the rest of the Arabian Peninsula.[2] This development led to the improvement of the prestige of the peninsula in the hearts of Arabs and non-Arab Muslims. This would

(1) Exigency of the straight way, Ibid,1/166-167.

(2) «You Ask for Good Luck when You Keep Your Promise», by Al-Sakhawi, p. 3; «The Lion of the Jungle», by Ibn Al-Athir, p. 602, translated by Haba bin Ba'akak.

be expected, since Islam was delivered to all places and remote areas. It is not surprising to read in the translations of a non-Arab scholar that he had the following characteristics: «He was well informed about the Islamic world's affairs, strongly attached to the Arabian Peninsula, Hijaz, the two Holy Mosques. He was profound in truth, strong in glorification of the Prophet (pbuh) and his family and companions. In addition, he loved the Arabs, becoming hurt and offended by any slanderous attack against them. He is an expert on the geography of the Arabian Peninsula. He wrote a book on this subject in Arabic during his youth. » [1] It is no surprise that Muslims all over the world are in love with the Arabian Peninsula and face it five times each day.

One of the poets (Mohamad Iqbal) said:

We are those that, when called to their prayers
While the war is soaking the Earth like a red bowl
Turn their faces towards Al-Hijaz and say, Allah is the Greatest
Until even Gabriel hears us and says, "Allah is the Greatest".

This fondness is found among many non-Arabs, especially on the Indian subcontinent. They revere and glorify whoever they know is a citizen from Arab lands. This is especially among those who are interested in Sharia and Islam, especially those who do not live on the Arabian Peninsula. Among the natives of the peninsula, many have changed the attitude either to the behavior of the grand children of Abu Bakr, Omer and the other companions of the Prophet (pbuh). These alien customs are not those of local citizens but those of foreign civilizations that were welcomed instead of being rejected. As a result, their evil is now rampant and widespread.

(1) «An Excursion of Ideas and Cheerfulness of Eyes and Ears»:, p. 1917, by Abdul Hai Al-Laknawi. This is an excerpt from his son Abdul Al'ali ibn Abdul Hai .

Arabian Peninsula and the Message of Ibrahim and Ismail (puh):

One of the characteristics of the Arabian Peninsula is that the message of Prophet Ibrahim (puh) started on it.

It is the True Religion, may Allah protect it
Whoever tried to deface it was himself deformed.

«**And remember Abraham said, 'My Lord, make this a city of peace, and feed its people with fruits, - such of them that believe in Allah and the Last Day.' He said, '(Yea), and such as reject faith, for a while I will grant them their pleasure, but soon will drive them to the torment of fire, an evil destination.'** » *(Al-Baqara:126).*

«**Oh our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House, in order, Oh Our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits, so that they my give thanks.**» *(Ibrahim:37).*

Allah answered Prophet Ibrahim's plea. Prophets, who execute the true Religion, nurturing it and perfecting it, are his descendants. Ismail (puh) is the father of the Arabs, their prophet and the first innovators of Ibrahim's belief. Through his sons the True Religion spread to all parts of the Arabian Peninsula. It became the official religion of the Arabian Peninsula.

The Arabs continued as the pioneers of a prophetic civilization for a long time. Time passed and the civilization of monotheism started to disintegrate gradually, until the time of Amru ibn Luhay Al-Khuzaiy, who introduced the worship of idols, imitating the religion of the Amalekites of Al-Sham. [1] Prophet Mohammed (pbuh) said, «**I saw Amru ibn Lahay ibn Qam'a ibn Khindif, the father Bani Ka'ab, dragging his cane in the Fire.**» [2] Ibn Ishaq, in his book, the Great Biography, gives a more complete version of the

(1) 'Fath Al Baary", by Ibn Hajr, Book of Glorious Deeds, Hadith No. 3520, 6/669, Dar Es-Salaam Press, 1421 AH .
(2) Sahih Muslim, 2856.

same hadith. «I heard Prophet Mohammed (pbuh) tell Aktham ibn Al-Jawn, **«I saw Amru ibn Lahay dragging his cane in the Fire, because he was the first to abandon the religion of Ismail. He erected idols. »**[1]

He also said, «Hisham said,: my father and others told me that Ismail, (puh) when he settled in Mecca, sent into exile whoever remained from the Amalekites. They roamed the land, looking for a source of living.

What made them start to worship idols and stones was that everyone who left Mecca would take a stone from the Holy Mosque in glorification of it and ardent love for Mecca. Wherever they settled down, they would erect these stones and circumambulate them as they had done in Mecca, in ardent love and passion for the Ka'aba. Thus, they glorified Mecca and the Holy Mosque, practicing Hajj and Umra according to the heritage of Ibrahim and Ismail (put). Later they began to worship whatever they chose, forgetting what they had been practicing. They quit the religion of Ibrahim, worshiping idols and they retrogressed to the conditions of those nations that preceded them. They brought back what had been worshiped by the people of Noah (puh). They placed some remains of Ibrahim's heritage, glorified the Ka'aba, circumambulated around it, performed the rituals of Hajj, both major and minor, Umra, standing at Arafat, Muzdalifa, etc. They also performed rituals not included in Hajj». [2]

But a few of them were honest Haneefiya. For example, there was Zaid ibn Amr ibn Nufayl. Warqa ibn Noufal said, "He also is from among those who worshiped Allah before the Islamic Message. He elegized him saying:

You were prudent and did good Son of Amru,
Avoiding the Kiln of Fire so brilliantly.
With your religion of a lord, unlike the lord of others
You deserted the idols of tyrants.

Until he said:

(1) Ibid., Ibn Hajr with following commentary.
(2)«The Aid of the Grieved is Whoever Helps the Devil», 2/210, by ibn Al-Qayyam, with verification by Mohammed Haamid Al-Faqi, Mustafa Al-Babi Al-Halaby Press.

You are now in a noble house of comfort
Where you are kept busy with comfort
You meet the Friend of Allah in it, and you were not
A tyrant to people, nor a guide for them to Fire
Man can attain the mercy of his Lord
Even if he is under the Earth by 70 valleys.

Zaid wanted desperately to join the True religion, the religion of Ibrahim. He embraced neither Judaism nor Christianity. He abandoned the religion of his tribe. He stopped worshiping idols, eating dead meat, and blood sacrifices. He prohibited the killing of girls by burying them alive. He said, I praise the deity of Ibrahim, and he started cursing his people for their infidelity. (1)

It was proved, in Bukhari's book of authentic hadith, « that Zaid ibn Amru ibn Nufayl traveled to Al-Sham looking for a faith to follow. He met a Jewish scholar and asked him about his religion saying, "Maybe I will join your religion. Tell me about it." The Jew replied, "You will not obtain our religion until you receive your share of Allah's wrath." Then Zaid said, "I am running away from Allah's wrath, how can I bear more of it? Please show me another religion." The Jew replied, "From what I know, you want the True Religion." Zaid asked, "What is the True Religion?" He replied, "The religion of Ibrahim. He was not Jewish, nor was he Christian. He worshiped Allah only." Zaid went on and met a Christian scholar, who told him the same thing as the Jew. The Christian said, "You will not obtain our faith until you receive your share of Allah's wrath." Then Zaid said, "I am running away from Allah's wrath, how can I bear more of it? Please show me another religion." The Christian replied, "From what I know, you want the True Religion." Zaid asked, "What is the True Religion?" He replied, "The religion of Ibrahim. He was not Jewish, nor was he Christian. He worshiped Allah only." When Zaid heard what they said about Ibrahim (puh) he went out, raised his hands, and said, «Oh Allah, I declare I am a follower of Ibrahim's religion.»

---

(1) The Biography of the Prophet, by Ibn Hishaam, 1/253 – 254. 7th Edition, Dar Al-Kitab Al-'Araby, 1420 A.H.

Al-Layth said, "Hisham wrote to me quoting his father, quoting Asma daughter of Abu Bakr (Allah bless them all). She said, "I saw Zaid ibn Amru ibn Nufayl standing, leaning against the Ka'aba saying: O people of Quraish. By Allah, none of you is a follower of Ibrahim's religion, except me. He (Ibrahim) spared the life of a girl who was to be buried alive. He told the man who intended to kill his daughter, 'do not kill her, I will support her'. Then he took her. When she was fully grown he told her father, 'if you like, I will return her to you, and if not I will support her. »[1]

Another believer in Allah before Islam was Umaya ibn Abi Al-Salt Al-Thagafi who said:

Indeed, the signs of Our Lord are penetrating
No one would deny them, except for infidels
Every religion, on the Day of reckoning, Allah will see it,
Except for the True Religion, as fruitless.

He saw that the situation of the People of the Book had devolved to then being led astray. Because of that he said:

Allah saw their condition in ruin
The most despicable farm, with bearing no fruit
So he sent young girls gleaming upon them
And you see rain clouds, bee hives and rivulets.

To his last words, he did not convert to Islam after the coming of the prophetic mission due to his envy.

What this all shows is the noble character of Arabs. They had sharp minds and clear vision, enabling them to see the perversity and the pathetic situations of Christians and Jews.

In summary, the call of Ibrahim and Ismail (peace be upon them) laid down the foundation for a unique civilization in all aspects of life. That call, in addition to the spiritual aspect, which was filled with worship, rituals, rites and ceremonies, stayed until the time of the Prophet's Mission. Although all those aspects had been abandoned, they had a great effect on the Arabs, their noble character and the good manners that distinguished them.

(1) Sahaih Bukhari,Hadith No: 3828.

If there is truthfulness and fidelity in the Arabs, it is because their father was also truthful. **«Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.** » *(Mariam:54)*.

If the Arabs have patience and endurance, it is because their father, when he was about to be killed said: «.. **O my Father, do as you are commanded. You will find me, if Allah so wills, one of the steadfast.»** *(Al-Saffat:102)*.

If they were good at fighting and archery, it is because their father was an archer [1].

If they were knights, it is because their father was the first to tame horses. And if they were generous, it is because their grandfather did not hesitate to bring a fattened calf [2].

When they lost their superb Hanifiya identity, so went their culture. They were befallen by a worse situation, being downgraded annually. By contrast, the sun of Caesar rose and the fire of Persia radiated brightly.

The Arabian Peninsula and the Call of the Prophet (pbuh)

The completed way of Allah brought on the destruction of the non-believers and wrong doers of previous Arabian Peninsula civilizations. They were ungrateful for what they received, disobeyed Allah's orders and aggravated their wrongdoing. **«How many populations have We destroyed that were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?»** *(Al Hajj:45)*.

«And how many towns We destroyed, which resulted in their life (of ease and plenty)! Now those habitations of theirs after

(1) Related to Bukhari and others: **«Shoot, Oh Children of Ismael, for indeed your father was an archer.»** Sahih Bukhari, Book of Jihad. Hadith No. 2899.

(2) Mecca News, 4/189, by Mohammed ibn Ishhaq Al-Fakihi, 1st Edition, by Renaissance Modern Library, 1407, revised by Abdul Malik ibn Dahish.

them, are deserted, all but a miserable few! And We are the heirs!» *(Al Qasas:58).*

«How many were the towns We utterly destroyed because of their iniquities, setting up in their places other peoples? Yet, when they felt our punishment (coming) behold, they tried to flee from it. Flee not but return to the good things of this life, which were given to you, and to your homes, in order that you may be called to account. They said, 'Ah, woe to us! We were indeed wrong-doers.' And that cry of theirs ceased out, till we made them as a field that is mown, as ashes silent and quiet. » *(Al-Anbiya:11–15).*

«If the people of the towns had but believed and feared Allah, We would have indeed opened out to them (all kinds of) blessings from heaven and earth. But they rejected (the truth), and we brought them to book for their misdeeds. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)?» *(Al A'raf:96–98).*

«How many populations that insolently opposed the command of their Lord and His messengers. Did We not then call them to account – to severe account – and We chastised them with a horrible chastisement. Then did they taste the evil result of their conduct, and the end of their conduct was perdition. Allah has prepared for them a severe punishment (in the hereafter). Therefore, fear Allah, O you men of understanding– who have believed – for Allah has indeed sent down to you a message.» *(Al Talaq:8–10).*

In this life, one of the rules of Allah Almighty is that every beginning has an end. With every day, there is a tomorrow; after the misfortune is a grave; For everyone born is an appointed day. This is the way of Allah. It was so for those before us, and His way does not change. How many civilizations were established, flourished and then vanished. Allah made reasons, rules and regulations for this way, So that man could participate in shaping and advancing Allah's way according to his knowledge and forbearance. Thus reward will

be a reflection of deed. So one can say, "Your two hands, or a soft humming and your mouth blows, Allah was not unjust to them, but they were unjust to themselves.

Such was the condition when the features of monotheism collapsed in the Arabian Peninsula. With little exception, people abandoned the True Religion. Devils roamed freely among humanity, causing people to wander about among despotic paganism, shameless Mazdaism, destructive Judaism, and confusing Christianity. **«And indeed, Allah looked at the inhabitants of the Earth, and he loathed them, Arabs and non-Arabs, except for a few People of the Book. »**[1]

The Arab civilization declined to the bottom, and became in the worse condition.[2] People were called to destruction. But Allah's mercy necessitated that a new dawn break, and that a messenger be raised, taking people out of darkness into light, and, by the permission of their Lord, into the straight way.

When Mohammed appeared, the hills became fit
And every withered plant in the garden blossomed.

So through him, Allah united all people and their hearts together, and protected them from the Devil's intrigue.

His wisdom dictated that the land of the Seal of Religion would be the Arabian Peninsula. Its inhabitants would deliver His message to all mankinds. The Arabs are the deliverers of Islamic Sharia to all those being addressed by it. They excel all nations due to the fact that four traits have never been grouped into one nation. These are:

- Excellence of mind,
- Powerful memory,
- Simplicity of civilization and laws, and
- Non-integration with other nations

(1) Part of a hadith from 'Iyadh ibn Himar Al-Majaashi'i (puh), No. 2865, Sahih Muslim.

(2) Maiqdaad ibn Al-Aswad (puh) said, «Allah has sent the Prophet (pbuh) in the hardest environment, compared to othr prophets, for it was an era of ignorance. The people di not see any religion better than worshiping idols. He came with the Qur'an, which separated between good and evil». Narrated Imam Ahmed in Al Musnad 2684. And from Al Maimaniah, 6/3. (Authenticated). Ibn Kathir said in his tafseer 3/331: This also an authenticated work, Al Tabari in his tafseer 19/53 also mentioned it.. From the narration of Mohamed bin Ismail bin Ayaash From his father, Ibn Hibban also narrated it in his Sahih 14/489. And Tabarani in Al Mu'jam Al Kabeer 20/253 and Bukhari in Al Adab Al Mufrad 1/44.

It is understood by the first quality that they are qualified in understanding the religion and accepting it. The second quality qualifies them to memorize it and have no problem accepting it. The third quality qualifies them to adopt its morals quickly, since they are close to the natural disposition. The fourth quality qualifies them to associate with the other nations because there is no hatred between them and other nations». [1]

Due to Allah's patronage of this Peninsula and its inhabitants, the Prophet (pbuh) did not die until the rest of it had been conquered.

Due to the kindness of Allah towards the Peninsula and its inhabitants, invaders were crushed and defeated.

«**Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds, striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw (of which the corn) has been eaten up.** » *(Al-Fil:1–5).*

«**Such were the 'Ad People. They rejected the signs of their Lord and Cherisher, disobeyed His messengers and followed the command of every powerful, obstinate transgressor. And they were pursued by a curse in this life, and on the Day of Judgment, ah! Behold! For the 'Ad rejected their Lord and Cherisher! Away with 'Ad, the people of Hud!** » *(Hud:59 – 60).*

Breach of faith destroyed the people of 'Ad in their homes.
Their wrong annihilated them forever. The army circled them
From donkeys. When the wrong was clear
To them, they were dispatched to the event of lifetime.

This is the eternal way of Allah.

Among Allah's promises to us is what we find in a hadith of the Mother of the Believers Aisha (aph) when she said, «The Messenger of Allah (pbuh) said: '**An army will invade the Ka'aba. When they reach a certain desert land, the whole of it will be swallowed up'.** I asked, 'How can they be swallowed up and among them are markets and people not involved in the invasion?' He said: '**All of them will be**

(1) Attributes of the Arabian Peninsula, by Sheikh Bakr Abu Zaid, p. 61, with following commentary.

swallowed up, and they will be resurrected on their intentions. » [1]

There is no space here to talk about the Islamic civilization, or how long it lasted or how its followers failed when they left it. Daylight does not need someone to point it out, and what is known doesn't have to be defined. What is written is more than can be enumerated.

By Allah, ask the offspring of the Mediterranean Sea about the Arabs.

Not long ago they were here and now they have been startled
So if you have a glimpse of Alhambra from a stone's throw,
Ask the castle 'Where is your glory and honor?'
And go down to Damascus and ask the stones of its mosque
About who built it. Perhaps the stones will elegize.
And turn to Baghdad, and search in its cemetery
Perhaps I might meet one from Bani Abass.
Where is Al Rashid? For the clouds used to hover above him
Whenever Baghdad permitted his urging.
These features are mute, every one of them
Stood up to speak with his mouth wide open
Looking forward, we live on the ruins of the past
Continuously, our power is from the inspiration of its memory.
My achievement is no achievement. It praises its ancestors,
Poor man, and it bows its head if you ask it 'Who are you?'

As a matter of fact, the inhabitants of this peninsula have one of the constituents of the emergence of their civilization, and it is the foundation of civilization, and that is Islam. Islam has set foot on the whole world, entering every virtuous heart. Even if we hear that the percentage of Muslims in a certain Muslim country has reached 100%, then what non-Arab country – whatever may be its civilization – has no Muslims in it. This is proof of the strength and influence of the Islamic civilization. It is a clear demonstration that proves its righteousness for any place at any time.

(1) Sahih Bukhari, No. 2118; Sahih Muslim, No. 2882.

Islam is permanent. Its historical experience in leading man to civilization is proof that stands until this day. The material prerequisites are present. So if we put these three together and make use of them our civilization will be better suited for sovereignty and pioneering as it was in previous times.

Indeed, it is a commemoration of you and your people, and as such, you will be questioned.

The Qur'an is an honor to the Arabs as it was revealed in their tongue. «**(It is) a Qur'an in Arabic, without any crookedness (therein).**» (Al-Zumar:28). «**We have sent it down as an Arabic Qur'an, in order that you may learn wisdom**» *(Yusuf:2)*. «**And this book confirms (it) in the Arabic tongue.**» *(Al-Ahqaf: 12)*. «**Thus have We revealed it to be a judgement of authority in Arabic**» *(Al Ra'd:37)*.

How is it that the speech of the Lord of the Worlds to all those obligated Arabs and non-Arabs is not an honor to the Arabs, and it came in their language and not that of others? «**The (Qur'an) is indeed a reminder for you and for your people ....**» *(Al-Zukhruf: 44)*. Al-Qurtubi said, The verse means the Qur'an is an honor to you and the people from Quraish. It was revealed in their tongue to a man from them. «**We have revealed for you (O men!) a book that will give you eminence**» *(Al-Anbia'a:10)*. That means, you were honored. The Qur'an was revealed in the tongue of the Quraish. It addressed them. The people of all other languages need the Arab's language. All believers end up dependents upon the Arabs. Others must take the Qur'an in the language of the Arabs to know the meaning of an order or prohibition, and all the names and information about all the prophets. Therefore, the Arabs have honor over all the speakers of all other languages. This is why the Qur'an is called Arabic». [1]

Equal to the honor is an obligation. Allah says: « ...**and soon shall you (all) be brought to account.** » *(Al-Zukhruf:44)*. That is to

(1) Interpretation of Al Qurtubi: Laws of the Qur'an,Alkitab Al-Arabi edition, 1387A.H.,16/93.

say, you will be questioned about the Qur'an. How did you use it? Did you obey the orders in it? [1]Those that understand it better than others must be more correct as they are the most informed of its requisites. Thus were the best and elite of them, the best of the pioneer emigrants, their imitators and their followers. [2]

Whoever carries out this command deserves to be praised and honored. On the other hand, whoever abandons the Islamic message will be reprimanded and liable to menace and threats. **«How many were the towns We utterly destroyed because of their iniquities, setting up in their places other peoples?»** *(Al-Anbia'a:11)*. This followed Allah's speech: **«We have revealed for you (O men!) a book that will give you eminence»** *(Al-Anbia'a:10)*. This is a sign to the slackening of glorification to Allah. Perpetrators of this will be severely punished. Many prosperous towns, villages and civilizations were wiped out when they failed to carry out Allah's commands.

The Arabian Peninsula is the source of the Arab and the land from which Islam rose. Therefore, it is the duty of all its inhabitants to promote their civilization and deliver the message of Allah. Allah gave them something that He denied to others. He favored them over many other creatures. **«These were the men to whom We gave the Book, and Judgement, and prophethood. It these (their descendants) reject them, behold! We shall entrust their charge to a new people who reject them not.»** *(Al-An'aam:89)* **«Your Lord is Self-sufficient, Full of Mercy. If it were His will, He could destroy you, and in your place appoint whom He wills as your successors, even as He raised you up from the posterity of other people.»** *(Al-An'aam:133)*. Whoever carries out this order will be honored. History will never forget Salah Eldin and Mahmoud ibn Sabaktakin.

Not them, our views have become well known
They secured us with a shepherd you that you are pleased with
A shepherd who returns to the lifestyle of Islam
He looks after his flock and Allah looks after him.

(1) Interpretation of Ibn Kathir, 4/130, Dar Al-Fikr Press, 1407, AH.
(2) ibid, 4/129.

INDEX





ص.ب: ١١٥ - الدوحة - قطر - تلفون: ٤٨٠٢٤٠١